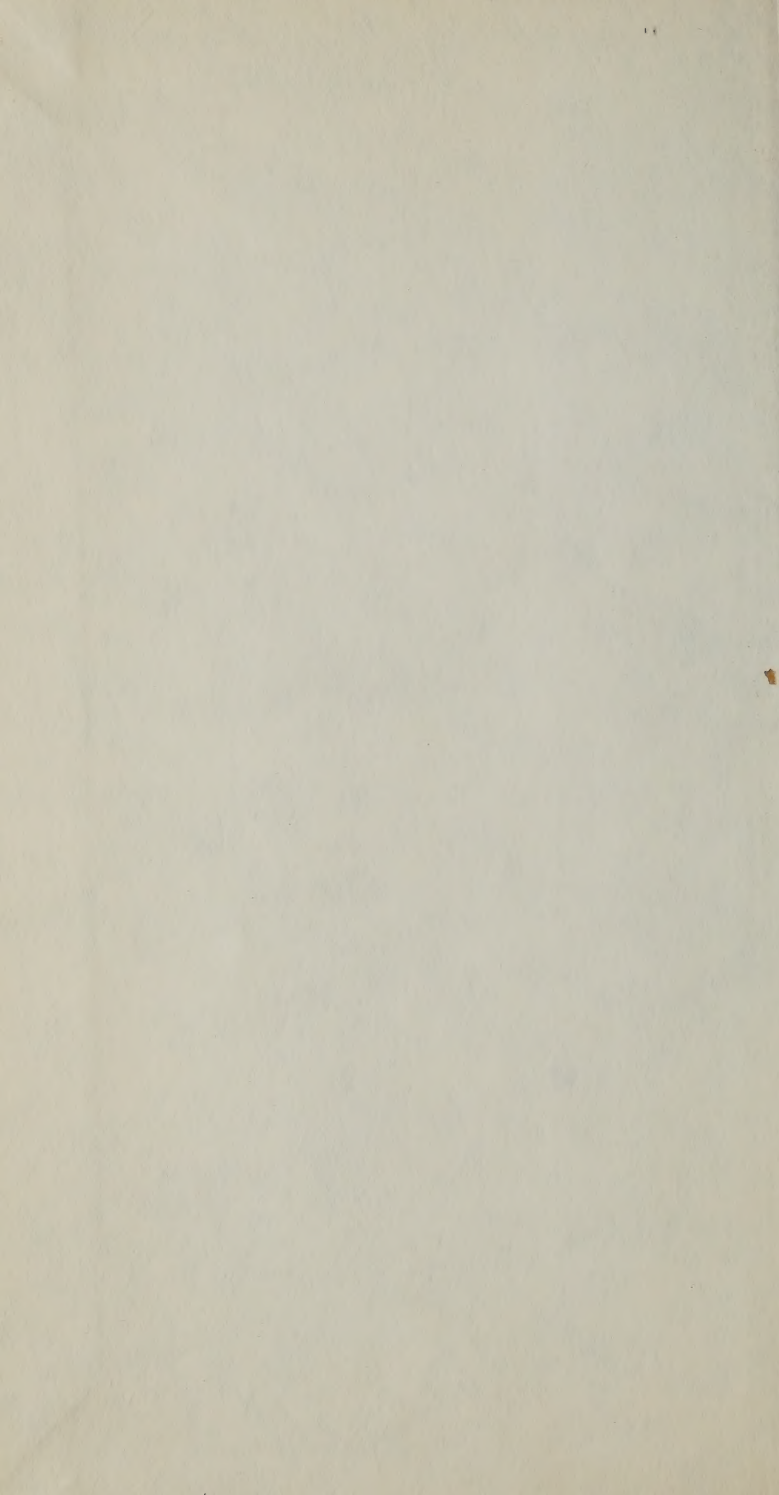


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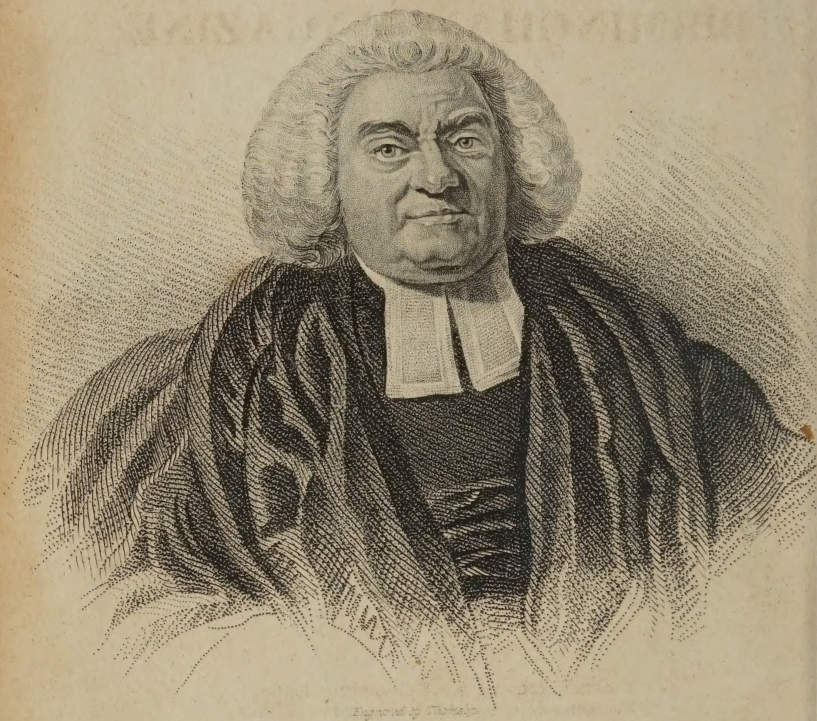






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THE

BIRMINGHAM MAGAZINE;

OR,

**LITERARY, SCIENTIFIC, & THEOLOGICAL
REPOSITORY.**

*Tres mihi convivæ propè dissentire videntur,
Poscentes vario multùm diversa palato. HOR.*

*Three guests I have, dissenting at my feast,
Requiring each to gratify his taste
With different food. FRANCIS.*

LONDON:
PUBLISHED BY LONGMAN AND CO.
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ADVERTISEMENT.



THE Editor respectfully announces to the Subscribers and Readers of the 'Birmingham Magazine,' that the Number for July completes the series of that Work. It is due, however, to the Subscribers and the Public to state, that the patronage his Magazine has met with has fully equalled his reasonable expectations. The time necessarily occupied in the conduct of the work entrenching upon some of his more important avocations, is his principal motive for discontinuing it. To his Readers and to those Friends who have cheered him with their approbation and assistance, he presents his grateful acknowledgments; and with the conviction, that if the 'Birmingham Magazine' has not merited their *entire* approval, it has not contained one sentiment which the most fastidiously moral would condemn, he most respectfully bids them farewell.

Drake

Birmingham, July 1, 1828.

TO OUR READERS.

AT the commencement of the fourth Number, we occupied the space before filled with Notices to Correspondents with matter, which we thought would be more acceptable to the General Reader, and the Notices to Correspondents have since been printed on the cover. Those persons who may think proper to bind the Work will, in consequence, be deprived of these notices, and with them of some *necessary* explanations which we proceed to give, in order that they may be incorporated in the Volume.

Believing that the Controversial Articles were not generally interesting to our Readers, we suggested to the Gentleman who signed himself a "Unitarian Christian," that they should be discontinued with his reply, which was due in the Number for April. "U. C." however, with the desire of preventing any charge of injustice having been done to "Christianus," proposed (although by doing so it will be evident he gave a certain degree of triumph to his opponent) to withhold that paper altogether; the controversy, therefore, was dropped at once, with sentiments of respect for both parties, but with a thorough conviction, which experience alone could give, of the utter uselessness of a Pamphlet War of this description.

The Reply of "Philo Biblicus" to Mr. M'Donnell, and which it was promised should appear in our fifth Number, was, upon mature reflection withheld, it being only a repetition of sundry groundless charges before urged against Dr. Doyle and Mr. O'Connell. We are no advocates for political Disability on account of religious opinions, and we are sure that the "Protestant Ascendancy" needs no such weapons for its defence as those employed by Philo Biblicus. We therefore omitted them.

We regret that the Gentlemen who furnished us with papers on History, Letter 1, and the Observer, No. 1, did not continue them, as it gives the appearance of incompleteness to the work.

Drake

THE
BIRMINGHAM MAGAZINE,

OR,

Literary and Theological Repository.

VOL. I.

NOVEMBER, 1827.

No. I.

ADDRESS OF THE EDITOR TO THE PUBLIC.

THE first conception of the work, which is here introduced to the public, originated in the design, of providing a vehicle for the free expression of opinion on the subjects, which are debated among Christians of all denominations; in which an opportunity might be afforded to each of the various parties, to convey the statement and defence of their own opinions, together with their animadversions on the supposed errors in the creeds and practices of those from whom they differ, to the examination of the religious world.

Without deviating from this original design, the Editor has been induced by the arguments of several friends, of high literary and theological attainments, and by the result of his own mature deliberation, to extend the plan of his publication, so as to include notices of all subjects, which are interesting to the cultivated and inquiring mind. While, therefore, the “**BIRMINGHAM MAGAZINE**” opens its pages liberally and unreservedly to communications from Christians of every distinction of creed or name, it aims at being a repository of literature and science; containing original and selected articles in every department of taste, knowledge, and the arts: thus presenting to the general reader a copious variety of food, for the entertainment of his versatile inclinations, and to the reader, whose mind is attached to some particular inquiry or study, a portion of that specific commodity in the “**feast of reason,**” which is most agreeable to his palate.

In noticing the state of the arts, and the progress of their improvement, the “**Birmingham Magazine**” will be enriched by the contributions of several gentlemen in the town and neighbourhood, who are possessed of varied and practical information on these subjects. Circumstances and events of a local interest will be occasionally recorded; and public transactions of importance will not be overlooked.

In the religious department of this work, calm and temperate *controversy* will be encouraged and supported. No word in our language seems to be more generally misapprehended and abused, than controversy. It properly means nothing more than a trial of strength between opposite opinions. But since in that trial, men have too often forgotten the cause of truth, for which they professed to contend, and have exhibited such passions as could only be excited by their own vanity, ambition or malevolence; most persons confound the *abuse* of controversy with its natural and legitimate *use*, and set their faces against it, as the destroyer of all religion, peace, and charity.

It shall be our study to show, how controversy, and *religious controversy*, may be conducted in reference to the most important and awful subjects, not only without producing any of these deplorable consequences, but with service to the cause of truth, and benevolence. The religious controvertist has too often in the heat of discussion, lost all recollection of the object for which he entered into the "war of words," and then assumed some personal question, as the point for which his polemical strength and ingenuity have been employed. In our pages we hope to exhibit the edifying example of men contending for the triumph of truth, in the spirit which becomes her disciples; jealous of her honour, earnest and strenuous in the support of her cause, without manifesting angry feelings, uncharitable prejudices, or irritating words, against those who profess an equal attachment to her service, but entertain different views of the proclamation she has issued, and the mode of conduct which will contribute to her advantage.

In the hope, that his work will prove beneficial to human improvement, happiness, and virtue, and to the spread of peace, candour, and charity, among the brotherhood of Christians, the Editor now commits its First Number to the liberality of the Public.

Hutton



ON THE EMANCIPATION OF THE ROMAN CATHOLICS.

TO THE EDITOR.

SIR,—The now popular but yet undecided question of “Catholic Emancipation,” as it is called, divides itself into two distinct branches—first, its *justice*; and secondly, its *expediency*. The principle on which the claim is founded, may be just in the abstract; for, naturally, every British subject possesses an equal right to the enjoyment of every station and every degree of honour and emolument under the Crown; and yet it may be unjust in its application to certain individuals, if its extension to them endangers the happiness or safety of the nation; or if it betrays the trust reposed in the administrators of the laws. In neither of these cases, Sir, could the executive government of Great Britain justly admit Roman Catholics to legislate for, and govern the British nation. It would be an act of injustice to the nation at large.

It is however true, that constitutionally speaking, all the political wisdom, will, and power of the nation are concentrated in the three great Estates of the realm, viz. the King, the two houses of Parliament, and the house of clerical convocation.* And these may at their pleasure, with an army at their command, alter the laws and even the constitution of the Empire, as to them may seem good; but their authority, high as it is, cannot sanction in the eye of justice, any act whose natural tendency is to subvert the general peace and safety of the nation, to destroy its property, or to overthrow its religion. In a perversion of this kind, I am clearly of opinion, that the nation possesses an unalienable right to resume its delegated authority,† and to repeal and nullify the acts of its offending governors; and even to depose them if necessary for the preservation of the state. In a question therefore, involving in its results the most vital interests of the nation, the legislative bodies should not presume to act contrary to the general wish and feeling of the nation.

* In this arrangement of the three Estates, I differ from Blackstone, who makes the two houses of Parliament two Estates; they are but one. The Convocation is the third.

† The authority of all Governments in a *moral* point of view must centre in the nation governed. But *physically*, it is generally wrested out of the people's hands; some Monarchs (both English and French), have however been taught, by *bitter experience*, to know where the *real power*, and *authority* of a nation lies. The progress of light and liberty however in Britain, has, I trust, prevented the possibility of a recurrence of similar events in this favoured country.

And this brings us to the second point for consideration, viz. its *expediency*. Our legislators, to do them justice, are happily wise enough now, to endeavour to combine these two principles, viz. justice and expediency, in general, in all their acts. I apprehend the latter question in the present case, rests entirely on the supposed *necessity* of *conciliating* the professors of the Romish religion, in the British empire, by throwing open every avenue leading to power and emolument in the state, to their ambition, or thirst of gain. No other national benefit I presume, is expected to result from the adoption of the measure, than the mere satisfying and tranquilizing a dangerous and turbulent faction; whose ambition and thirst for power, are however absolutely insatiable and unbounded.—Hence it becomes necessary to inquire—first, would the concession of this point really satisfy and tranquilize that faction?—secondly, would it endanger and weaken, or strengthen and consolidate, the Protestant establishment?—And thirdly, would the *refusal* of it be attended with any, and what danger to the British nation?

First then, would it satisfy the Papists? I answer,—To a certainty it would not. Dr. Doyle, Titular Bishop of Kildare, the man whose spiritual authority governs the consciences, and directs the views, both political and religious, of almost every Papist in Ireland, has publicly declared, that it would not satisfy them, and that it *ought* not to do so. And in the same declaration, published and circulated in Ireland, about two years ago, he publicly laid claim to a moiety of the Church Preferments and Ecclesiastical Revenues of the Protestant Establishment of Great Britain and Ireland, on behalf of himself and his fellow-priests of the Church of Rome. Now upon what grounds did this Popish priest, so *modestly* claim only *the half* of those dignities and revenues? Simply because he cordially believes his “*Catholic Church*” has *a divine right to the whole*; and that the possession of a moiety, would be one grand step towards the recovery of all her lost rights in the British Church. Both Church and State have been rescued out of their hands; and every *honest* and *conscientious* Papist in the kingdom, believing as he does in the divine infallibility of his church, and in the divinely-decreed universality of his religion, must necessarily be dissatisfied with any thing short of the universal domination of the one and the universal prevalence of the other. Political power, therefore, to any extent could not satisfy British or Irish Papists. But would it tranquilize them? It would silence their noisy Demagogues upon that particular subject; but it would only be to open their mouths in Parliament, in reference to a new bone of contention. Admitted into the senate, the O’Connell’s, the Sheil’s, and the M’Donald’s, would never cease their torturing harangues until they had worried the nation into a concession

(in the same vain hope of *tranquilization*), of the union of the Church of Rome with the established Church; as the necessary preliminary to its total monopoly by the Popish Hierarchy. Heaven and earth, Sir, would be moved for the attainment of this grand object; the talents and influence of every saint in the calendar would be put in requisition for the occasion; and the powers of Hell itself, in the shape of *intrigue* and *corruption*, would be "*legitimately*" pressed into its service, by every Popish state in the world. A crusade against the Protestantism of Great Britain would be instantly, though perhaps secretly, proclaimed in the Vatican; and every county and every borough in the British Empire, where gold, and *the promise of Paradise*, could obtain a Representative, would soon return a Popish Member to Parliament. This, Sir, would *infallibly* be the case, nor would those efforts ever cease, until the celebrated prediction of Dr. Dromgoole, at the Catholic Board in 1813—viz. that "the British people, ceasing to be any longer *truants*, should return to the bosom of the true Church; and should again possess the *blessing* of a Catholic King, a Catholic Parliament, and a Catholic Church,"—should be actually accomplished. Now, Sir, whatever degree of tranquillity might be expected to result from such a consummation as this, it is certain the progress towards its accomplishment would not present a very hopeful prospect of political peace to the British nation. We all know, Sir, or at least ought to know, the influence which the Popish Priests possess over the consciences of their flocks, and consequently how much the powers of the latter may in every instance, be rendered subservient to the interests of "the Church." If however any man be ignorant or sceptical upon this point, let the following statement, extracted from a recent publication of high respectability, contribute to open his eyes.—"Mr. O'Connell declares that he *neither speaks nor moves*, but *at the beck of the Irish Roman Catholic Clergy*; and that *under that guidance, and authority, he does things, at which, if acting upon his own private judgment, he should shudder with horror!*"*—Here then, Sir, is an Irish Papist, the avowed leader of the Popish faction in that kingdom; a man of extraordinary talents, and a boasted and *boasting* advocate of "*civil and religious liberty*;"—humbly "*confessing himself*" to be under the most cruel and degrading *bondage*, to the tyrannical influence of the Romish Priesthood; an influence acting in direct hostility to the understanding, the will, and the conscience of Mr. O'Connell. Has Mr. O'C. any innate principles of virtue—of integrity—of honour?—Behold them all prostituted at the feet of a corrupt Priesthood, whose unsufferable insolence and insatiable cupidity, demand the sacrifice of them all, at the altar

* Kendall's Letters on the State of Ireland, 1826. Pref. to vol. 1. p. 38.

of superstition, ambition, and idolatry! And behold the enlightened, the high-minded, the *independent* O'Connell, crouching like a fawning spaniel, and licking the feet of his spiritual tyrants, while he surrenders the noblest faculties of his soul, the best interests of his country, and the purest principles of his political integrity, to the dictatorial power which governs his conscience! I ask, Sir, "Is it either necessary or expedient" that we should carry this influence into the British Parliament?

(*To be continued.*)

Tucker

THE BANK OF ENGLAND, AND THE PROVINCIAL BANKS.

TO THE EDITOR.

SIR,—An article is at present going the rounds of the Newspapers, which has evidently been circulated under the influence of "The Country Bankers;" of whom it informs us, a kind of Committee is at present in London, endeavouring to organize a systematic opposition to what are termed "the ambitious and monopolizing views of that overgrown Corporation, the Bank of England." It tells us, that "the Country Bankers consider *their interests* to be in the most direct manner invaded by the establishment of the Branch Banks; since the plan, if vigorously pursued,—and its patrons in the *Back Parlour* make no secret of the extent of their views,—threatens the extermination of the present system of Country Banking, together with a monopoly of the currency of the country."—"Audi alteram partem" is a maxim, Sir, which the equitable tribunal of public opinion should never lose sight of. The "interests of the Country Bankers" are here said to be "invaded," and this is the crime with which the Directors of the Bank of England stand charged. Opposition, Sir, is the life of trade; and the trade of Banking is as fairly open to competition as any other branch of commerce in the nation. What, I ask, have the public to do with the preservation of the *exclusive* "interests of Country Bankers?"—It is only in proportion as those interests are inseparably united with, and productive of the interests of the community, that their proprietors can expect the public to exert itself in their protection.

There are, Sir, many Country Banks of high respectability, and whose stability withstood the shock of the late commercial convulsion, to the lasting credit and honour of their proprietors; and those establishments are unquestionably entitled to the patronage and confidence of those persons whose credit they generously supported during that awful period of alarm and distress; but on the other hand, how many and how great were the calamities then consequent upon the failure of some scores of those private Banking concerns;—whose notes con-

stituted the circulating medium of trade, in many populous and manufacturing districts over the united kingdom? How dearly the public paid for the *ruinous* accommodation thus afforded them, is fresh in every one's recollection, and its calamitous results will, in numerous instances, be felt and deplored by generations yet unborn. It behoves the nation therefore, to discriminate wisely, in the selection of the future objects of its confidence and support, in the all-important business of Banking.

If, Sir, Provincial Banks cannot successfully compete with "the Branch Banks" of the National Establishment, the reason is equally plain, and satisfactory; viz.—Because they cannot offer the public an equal security for the confidence reposed in their paper; and common sense tells us which party will in such a case be most likely both to merit and receive public patronage. It is, Sir, an entirely gratuitous concession of confidence in the public, to accept and circulate the promissory notes of any private Banking Company, as the current coin of the realm; and one, which, considering the mutability to which all human transactions are liable, can hardly be justified upon the common principles of commercial prudence, unless the most satisfactory evidence of stability be given to the public; and among those evidences, should be the constant payment of their notes on demand, in gold.—But most certainly, Sir, without intending the slightest disparagement of really respectable Provincial Banks—(of which I am happy to say, Birmingham has several) I must say, that in my humble opinion, viewing the question in the broad light of *national* security, the public have great cause to rejoice at the arrangement, which the Bank of England has so judiciously adopted; as presenting a degree of security to the trading community, with which it would be an act of the most preposterous folly, to place "the interests of Country Bankers" in competition, for a single moment.

And, Sir, as to the charge of "monopolizing the currency of the country," whatever may be the specific meaning intended to be conveyed by that expression, it is manifestly absurd. *How* can the Bank monopolize what it is their very business to disseminate? And *why* monopolize what it is their evident interest, and grand object to circulate? If it be meant to say, that it will monopolize the *circulation* of the currency, I again say, this can only be done, by virtue of the clearest demonstration to the public mind, that it is decidedly the *public interest* to support that monopoly; and I fearlessly will tell all the Provincial Bankers in the kingdom, that this is a principle, the counteraction of which will transcend the utmost powers they possess.

I am, Sir, &c.

Birmingham, October 10, 1827.

MERCATOR.

THE CONSOLATIONS OF THE GOSPEL.

(For the "Birmingham Magazine.")

"That ye sorrow not, even as others who have no hope."

OH child of sorrow ! raise thine eye,
 Thus sadly bending o'er thy woes ;
 Behold, where Mercy from on high
 Descends, to give thy breast repose !

Weep not, as hopeless mourners do,
 Who trust to Nature's light alone :
 Ruins of time and death they view,
 And 'midst the dreary prospect groan.

Weep not like them ! Faith points thy gaze,
 Beyond weak reason's farthest scope,
 To brighter scenes than earth displays,
 And bids thy drooping soul to hope.

Weep not the tears of wild despair,
 When conscious guilt alarms thy breast ;
 Behold the Gospel's message there,—
 "Sinner, repent, and be at rest !"

Nor murm'ring weep, when pleasure dies,
 And fancied joys thy grasp elude :
 Kind is thy Father, as he's wise,
 He gives,—withholds,—and all for good.

Weep not, when storms thy course assail,
 When sorrow's gath'ring clouds come fast ;
 For struggling Virtue shall prevail,
 And reach her peaceful home at last.

Weep not desponding, o'er the tomb,
 Where sleep the friends, thou'st lov'd and lost ;
 Nor let the silent mansion's gloom
 Thy comforts and thy hopes exhaust.

To these dark scenes shall light succeed,
 And earth shall cease, Death's reign be o'er ;
 Then Friendship's wounds no more shall bleed,
 Affection's ties be rent no more !

Then tread with patient step thy way,
 God's faithful word thy feet shall guide ;
 Nor fear the ills of life's short day,
 Religion's comforts still abide.

ANECDOTE OF DESCARTES.

MR. EDITOR,—If the subjoined anecdote be judged worthy of a place in your Literary Miscellany, you may perhaps hear again from your humble servant,

VERMICULUS.

Extraordinary instance of self-command, and presence of mind, in the Philosopher DESCARTES, when about 25 years of age.

Extracted, for "The Birmingham Magazine," from "The Life of Monsieur Descartes," published London, 1693. "

"Leaving Hungary, he took another turn into Moravia, where he joined the Emperor's forces, under the Count Bucquoy? He visited Silesia, the utmost parts of Poland, Pomerania, and the coasts of the Baltic Sea, the Marquisate of Brandenburg, and descended into Holstein, from whence, after he had turned off his retinue, he embarked, *but with one man-servant*, for East-Freezland. When he had examined it in a few days, as he had done the other provinces of Germany, he put again to sea, with a resolution to go ashore in West-Freezland, the principal places of which he longed mightily to see likewise. That he might do it with the more freedom, he hired a small boat for himself, and so much the rather, because it was a short cut from Embden, to the first landing-place of West-Freezland.

But this putting things in order, the better to provide for his own convenience, was like to have proved fatal to him; he had to do with a crew of the most clownish, barbarous mariners, that ever man saw amongst people of that profession. It was not long before he understood, that they were a pack of wicked rogues; but after all, they were masters of the boat. Monsieur Descartes had no other to converse with, but his valet, with whom he spoke *French*. The mariners who took him rather for a foreign merchant than for a cavalier, thought he must have good store of money about him; this made them take a resolution, which was by no means favourable to his pocket, and that they might deprive him of means to tell tales, they had thoughts of making him away. They perceived he was a stranger, come from some remote place, who had small acquaintance in the country; and that nobody would prosecute them, if he chanced to be missing. They found him of a very sedate, very patient humour, and judging by the mildness of countenance and the civility he showed them, that he was a person of no experience in the world; from these circumstances they concluded that they should have his life at a cheaper rate. They made no scruple to hold their

counsel before his face, not knowing that he understood any other language, besides that in which he discoursed with his valet-de-chambre. At last, the result of their deliberation, was, to knock him on the head, to fling him into the water, and divide the spoil.

Monsieur Descartes, seeing they were in earnest, starts up all on a sudden, puts on another countenance, draws his sword with that sternness they little expected, speaks to them in their own tongue, but with such a tone, that frightened them out of their wits; and withal, threatening to run them through, if they durst but hold up a finger against him. It was upon this occasion, that he perceived what the resoluteness of a man may do, upon your pitiful, low-spirited souls. Such a resoluteness as is above a man's power to execute, a resoluteness, which upon other occasions, might pass for a mere bravado; such a one as he showed upon this occasion, produced a wonderful effect upon the spirits of these wretches. The cruel fright they were seized with, was followed with such amazement, that they knew not how to make use of their advantage; but brought him without any more ado, to the place whither he was bound, as peaceably as he could wish."

JONAS LAVENDER, Esq. ON EDUCATION AND CONTROVERSY.

In a Letter to the Editor of "The Birmingham Magazine."

AYE, aye, Mr. Editor, I see what you are about; but I don't like these things a bit. We had no such doings forty years ago. And as to these gentlemen that talk so much about knowledge and education, I don't know what to think of them. See what your Sunday Schools have done for us! I remember the time, when a smattering of book learning and a year or two of school education, made a man respected in our village, and looked up to as *somebody*.—I used to be of some importance myself on that account—but now, I cannot say, as of yore, to any ragged urchin on the road, "get out of my way, you ignorant oaf," without running the risk of being insulted with the reply, "perhaps, Mr. Lavender, I can spell and write as well as you." But you must not think, my good friend Mr. Editor, that I have lost my consequence among the young ones hereabouts; for the rogues I believe, would do any thing I bid them, and for the last twenty years not one of them has ever attempted to rob my orchard. Sometimes (but not often, Mr. Editor, not *often*) I step in on a Sunday morning to hear them a lesson in their Spelling-book or Testament—for though I subscribe to the thing, it is not because I like it a bit, but my cousin, the Curate, says it would be churlish and unchristian not to support the thing, and that it is right in a man of my condition to set a good example. However, I think I must be

consistent and leave off the teaching work, for my memory is not equal to it.—I find I can't spell as I used to do—and as for them hard names in the Bible, the young rogues sometimes wink and smirk at one another, when I attempt to pronounce them. You see, Sir, there's no good comes of them innovations, as my cousin says of the late change in the Ministry.—By the bye, he had a kind of promise of the first vacancy from one, that *could* have served him; but *now*, we'll say nothing about that. A word to the wise—you know the proverb.

And so I hear, you've got one of them things called Mechanics' Institutes in your town. Why, Sir, if it goes on, it will turn old Brummagem topsy-turvy. Sir, what has learning to do with making goods, aye, Sir, or with making money? Did not my old croney, Peter Buckle, make twenty thousand pounds, without being able to write his own name, till he was past five and twenty.—I taught him myself, Sir, over my pipe. It is true, his wife could scrawl and sum a bit, and sure one scholar is enough in a house. Poor Peter! how he would fume and curse, if he could hear of the doings of these days; when every splice of an apprentice must have opportunities equal to his master, for learning philosophy and arithmetic, and that stuff. “Oh! temporary morus,” as my cousin says, for he spouts Latin sometimes before me, though I tell him it's not civil nor polite to speak in a foreign language, without talking the English along with it.

And then, Mr. Editor, just to think of your proposing controversy in your book for every body to read.—Why, Sir, you don't know what harm you are going to do.—Why, Sir, I am told, it was controversy that made Bloody Mary burn the poor Protestants in old times, when every body was forced to be of one way of thinking. My opinion is, that peace and quietness is best, and that every man should be left to have his own way about religion. The curate is well learned in them subjects called Divinity, for he was at Oxford you know—aye, and a deal of money it cost his poor father—and as he tells us all he knows about it every Sunday morning, for I attend Church very regularly, I never miss it except I have the rheumatism.—I take it I am safe enough if I believe and practise what he says is the right way; though I don't just think, that every body will be damned, that does not believe with us, as he sometimes reads to us out of the big gilt and purple Prayer-book.

I'll subscribe to your book for a while, not that I think I shall like the thing a bit, but just to have an eye over you, and to see that you don't overturn Church and State with your learning and that stuff. My cousin, the Curate, tells me, he would like to peep into it now and then. I think I'll let him read my copy, and then one reading will do for us both.

I am, Mr. Editor, your Friend in reality,

JONAS LAVENDER.

N.B.—As my pen is very bad, can't you tell your printer, not to make any mistakes in putting my words into types, for you know, the appearance of bad spelling is such a disgrace now a days. Your's to command.

H————Ivy Lodge, top of the Chestnut Avenue.

*Doubtful
Wilmos or Hutt*

THE TRINITARIAN CONTROVERSY.

To the Editor of "The Birmingham Magazine."

SIR,—If the plan announced in the Prospectus of your Work, be faithfully adhered to, and if the writers who avail themselves of the advantages you promise to afford them, conduct their respective sides of the controversy with temper and judgment; I doubt not, that you will be the means of bringing the various sects of Christians to a better knowledge of each other's tenets, and to the manifestation of kinder feelings towards each other's persons and characters. Under this impression I congratulate the public on the appearance of your "Literary and Theological Repository," and present you, Sir, with my sincere wishes for the success of your labours.

I request your permission, to employ the pages of your Work, as the medium of communicating my thoughts on the doctrines of the Christian religion, to the Author of a Letter which appeared in a late No. of the "Birmingham Journal," who, under the signature of "CHRISTIANUS," suggested the idea of discussing the questions of difference between Christians of the Trinitarian and Unitarian denominations, by the assistance of a regular periodical publication.

Judging from the style of the letter to which I allude, that the writer is a person of a liberal and charitable mind, who will abstain from resorting in controversy, to any of the insinuations, calumnies, and invectives, with which men of my religious sentiments are in general assailed; and expecting that he will meet on fair ground, one who has renounced the Trinitarian system on the conviction of its unscriptural foundation, who wishes well to men of every sect, and quarrels with no man on account of his creed, who is firmly attached to what he conceives to be the truth, yet ready to give up any position, which cannot be maintained with the weapons of mild argument and Scriptural authority,—I now come forward, to invite him in the spirit of Christian candour and charity, to a friendly discussion of the momentous doctrines of divine revelation, concerning which, he, as a Trinitarian, and I, as a Unitarian, have arrived in our inquiries, at such different conclusions.

The subjects which "Christianus" is desirous of submitting to the test of a free and liberal controversy, are thus stated by him in his letter; viz.

- 1.—“The essential divinity of the Lord Jesus Christ, as the only begotten Son of God.
- 2.—His official identity with the Jehovah of the Old Testament.
- 3.—His personal incarnation in the womb of the Virgin Mary, by a miraculous conception.
- 4.—His vicarious and sacrificial death, and the acceptance of that sacrifice by the divine justice, as an atonement for the sins of mankind.
- 5.—The personality and essential divinity of the Holy Spirit.”

To the terms, in which some of these subjects are proposed, I might very properly object, as not defining with sufficient precision the propositions to be maintained by “Christianus,” and examined by me: but as he will, no doubt, explain the terms of each proposition, when it comes to be canvassed, it would be premature in me to say any thing more on this point, than merely to hint at the necessity there is, for the stating of his questions in full and precise language, in order to prevent our fighting with the air, to the amusement of all, except the combatants themselves.

As I am a Christian of that class, who believe the Messiah or Son of God to have been in his *essence* or *nature* simply and only *human*, though *divine* as to his *commission*, agreeably to the representation given of him by Peter, when speaking under the influence and direction of the Holy Spirit, “Jesus of Nazareth, a MAN *approved of God* by miracles, and wonders, and signs, which God did by him;” Acts ii. 22; and as all Trinitarians believe in the *humanity* of the Saviour, it will not be necessary for me to attempt to prove what both parties equally admit. The burden of proof will lie on “Christianus,” who undertakes to make good the proposition, that the “Son of God” was in his essence something *more* than human, that he was *God* as well as *man*. It will be my business to examine and cross-question the witnesses whom he produces in support of his opinion, and to show the insufficiency of his evidence, for the purpose which he designs it to serve. I shall however, at all times be ready to bring forward my *direct and plain Scriptural authority*, for the Unitarian view of Christ’s person, and for the other sentiments which I may advocate, in reference to the Christian doctrine.

As the pages of the “Birmingham Magazine,” are to be freely open to all parties, and as this opportunity will, doubtless, be gladly embraced by many, of different sentiments, to discuss in an amicable way, the points on which their views are opposed, I presume, Mr. Editor, you will expect the papers of “Christianus” and myself to be short. This however, I shall not consider an evil, but an advantage: for, this necessary brevity will compel us to be concise in our communications; it will prevent our introducing too many topics on the carpet at the same moment, to the darkening of our own counsels and the confusing of the reader’s mind; it will keep us to

one point at a time ; and will urge on us the propriety of improving our opportunity in argument, and not wasting it in declamation. I hope "Christianus" will not think me uncourteous in stating, that I shall expect him to appeal to Scriptural evidence, for every opinion which he advances as a doctrine of Christianity, and that I shall not be contented with his quoting passages by their *mere sound*, or *apparent* testimony, without his attempting to show their *real* and *designed* connexion with the sentiment, which he may produce them to support. In the defence of my positions, I shall endeavour to observe the same rule : and as I contend, that the Unitarian view of Christ's *person*, as a member of the human race, made in all things like unto his brethren, and of the all-important doctrines which he taught with authority from the FATHER, is that which is displayed in the unperverted Scriptures, I shall make their declarations the support of my cause, and the foundation of my argument. Greeting "Christianus," as a brother in Christ, and sincerely trusting, that the friendly controversy which he and I may carry on in the pages of your miscellany, may contribute to the interest and utility of your Work, and redound in some degree to the service of pure and undefiled religion.

I am, Sir,

*A Believer in "One God the Father," and in
"One Lord Jesus Christ."*

Birmingham, 1827.

Hutton

FIRST LETTER OF CHRISTIANUS.

To the Editor of "The Birmingham Magazine."

SIR,—I sincerely rejoice, and congratulate the town of Birmingham on the commencement of your Publication, which I trust will have a happy tendency, not merely to excite and employ a spirit of inquiry, in reference to the important truths of Christianity ; but also to diffuse, by the discovery, and practical influence of those truths, a spirit of mutual forbearance and genuine affection, among all denominations of professing Christians in this large and populous town. The truth of our religious profession, Sir, can only be ascertained by its fruits ; and if these are good, we may rest assured that they spring from a good source ; but if the fruits are bad, we have cause to suspect a fault at the root which gives them birth.

Having pledged myself, Sir, to enter the field of controversy with my Unitarian opponent, in the fair discussion of the following points of Christian divinity, and you having kindly opened a theological *arena*, in which such a discussion may be calmly conducted, I am happy to avail myself of the opportunity thus afforded me ; and beg leave to commence my observations by a few general and preliminary remarks. The doctrines I have proposed to defend, are,

1st.—The essential divinity of the Lord Jesus Christ as the only begotten Son of God.

2d.—His official identity with the JEHOVAH of the Old Testament.

3d.—His personal incarnation in the womb of the Virgin Mary, by a miraculous conception.

4th.—His vicarious and sacrificial death ; and the acceptance of that sacrifice by the divine justice, as an atonement for the sins of mankind.

5th.—The personality and essential divinity of the Holy Spirit.

These, Sir, will I trust, all come under consideration during the proposed discussion ; but I now proceed to state a few introductory observations.

We all profess, Sir, to be Christians, that is, to be believers in and disciples of the Lord Jesus Christ, as “ the Captain of our Salvation,” and the guide of our souls to everlasting life : and as the oracles of divine inspiration have alone revealed to us both the author and the terms of that salvation for which we hope, so we must draw all our knowledge of divine things from that unerring source ; and erect our faith, our hope, our principles, and our practice, all upon that solid and permanent foundation. Nor are we at liberty, Sir, to select particular portions of the Holy Scriptures, as the basis of our creed, the ground of our principles, or the rule of our practice, to the prejudice or exclusion of other portions, because the one may appear to favour, while the other would oppose our particular views. The Scriptures present to our view one mighty system of religion, that is, of the knowledge, the love, and the service of God, on the part of man ; and of the favour, protection, and blessing flowing from God to man, through the sole mediation of “ the Son of his love.” This system has various branches, and sometimes it presents various aspects, but they all harmonize in the person, the character, and the offices of the Son of God, and in the religion which his advent completed ; and which his spirit inculcates, and writes upon the human heart. And what God hath thus joined together, man hath no authority to put asunder.

This, however, hath been attempted, and it is to that attempt we are indebted for the principal part of all the discordance of opinion that has so long distracted and divided the churches of Christ upon earth. In the Holy Scriptures we find two grand and fundamental principles, which are *naturally* opposed to each other, and which owe their reconciliation, and present harmony, entirely to the all-powerful mediation of the Son of God ; those two principles are, *the Law*, and *the Gospel*. By the sole operation of the one we are *condemned*, by the gracious influence of the other we are *justified* ; the one conveys to us a curse, the other enriches us with a blessing : the one sentences us to eternal death, the other entitles us to everlasting life ! Hence it is not to be wondered at, that those who embrace *exclusively*, either of these opposing principles, should disagree

with those who adopt the other. It cannot be otherwise.—But we live under the Gospel dispensation, and therefore let that Gospel be what it may, it is to it alone, as it is contained in the whole writings of the New Testament, we must look for our present acceptance with God, as well as our eternal salvation.

It will now be asked, “does the Gospel then oppose the law?” I answer, in the condemning operation of the law, the Gospel does oppose it;—arrests its mighty arm, and rescues the penitent believer in Christ, from its powerful vengeance; while the Gospel preaches to us, the complete satisfaction of the righteous claims of the law, in the person and character of the “one mediator between God and man,—the man Jesus Christ;” while it combines in its evangelical precepts all the essential spirituality of the law, to which it induces a voluntary obedience, by that “faith which works by love.” The Gospel therefore does not oppose, or subvert, but honours, fulfils, and establishes the righteousness of the law. It is upon this ground, Sir, viz. of the great atonement—that the Gospel hath substituted faith in the Lord Jesus, in the place of the righteousness of the law, as the source of a believer’s *justification* in the sight of God. If Jesus Christ had not “fulfilled all righteousness” on behalf of mankind, faith in him could no more justify a sinner, than faith in Julius Cæsar. For it is not faith in his *person* alone, but in his sacred *offices* and glorious work also, that is “imputed to believers for righteousness,” and that is the only authorized source of their justification; for, God hath said, that “*by the deeds of the law,*” (i.e. personally performed), “*no flesh living shall be justified:*” but “being *justified by faith*, we have peace with God through our Lord Jesus Christ.” Rom. iii. 20. and v. 1.—This principle therefore, necessarily involves the *vicarious character* of the Son of God, in all his sacred offices. In brief, He “was delivered” (to death) “for our offences, and was raised again for our justification.” Chap. iv. 25.

But it may also be asked, why, in the economy of human salvation, is the righteous law of God rejected from the office of justifying mankind? I answer, not because of its inadequacy to that office, for the fulfilment of its precepts, is the *natural* and *proper* source of justification; but because of the *total inability* of human nature, in its present fallen and degraded state, to *meet* and *fulfil* its righteous demands. “For *all have sinned*, and come short of the glory of God;” and therefore by nature “there is *none righteous, no not one.*” Rom. iii. 10, 23. Hence the holy and righteous law of God cannot *justify*, but must *condemn* all mankind, as sinners. This principle necessarily involves the inherent and universal depravity of the human race, as descending from fallen parents. “For as *in Adam all die*, i.e. spiritually as well as corporeally, even so

in Christ shall all be made alive." 1 Cor. xv. 22. Hence the man who seeks to obtain justification "by the deeds of the law," that is, by his own personal righteousness, must not only seek *in vain*, but he also incurs the *displeasure* of God, instead of obtaining or meriting his *approbation*, by that very attempt; because it is made in direct opposition to the order of his providence and the economy of his grace.

In the sacred oracles of divine inspiration, we read, as recorded by HIM who alone searcheth the human heart, and "who cannot lie," that the general character of that heart, in all its possessors, and in its natural state, is, that it is "*deceitful above all things, and desperately wicked*;" Jer. xvii. 9. and hence the same spirit testifieth, that "the carnal mind" of an unregenerate man, is "*enmity against God*," and consequently is not, and *cannot be* "subject to the law of God;" in consequence of which, its owner neither *receiveth*, nor can he, while under its influence, even *know* "the things of the spirit of God;" which therefore "*are foolishness to him*." Now it is a degree of characteristic folly, which is little short of madness, for man, living under the influence of such a heart as is here described, to dream of fulfilling the righteousness of that law, from the principles of which, God himself declares they are *mortally alienated*. And hence we see at once both the deplorable ignorance and total unbelief of those, who in the face of these divine testimonies, talk about the "excellence," and purity of their "*good hearts*!" Such language directly gives the lie to the Holy Spirit of God; while it shuts the only accessible doors of salvation, viz. "Repentance towards God, and faith in our Lord Jesus Christ," against its unhappy authors.—Meantime GOD himself closes up *every other avenue*, by declaring in a voice of thunder, that in respect to all personal righteousness, as the source of acceptance with him, "*every mouth must be stopped, and all the world become GUILTY before God*." Rom. iii. 19. The first conspicuous feature, Sir, in the Biblical system of religion, is the promulgation of the moral law from Mount Sinai; the sum and substance of which, our divine Redeemer declared to be the pure and perfect love of God and man, issuing in its legitimate fruits of righteousness, true holiness, and the pure and fervent worship of "the only true God." The objects of the divine mission of our blessed Lord, were, first, to exhibit in his own person and character the most perfect fulfilment of the moral law; not only as a satisfaction of its claims on human obedience, but also, as an example for the humble, but sincere and ardent *imitation* of his disciples to the end of the world: secondly, to rescue that law from the false glosses, and misinterpretations of the carnally-minded Jews, who professed to appeal to its precepts as the source of their own justification; and to leave upon record, with the stamp of divine authority, such an exposition and illustration of the

commandments of God, as would for ever secure the honour of the Divine Legislator, while it proved the *impossibility* of their perfect observance, by the fallen nature of man: and thirdly, to make an atonement by his vicarious and sacrificial death, to the offended justice of God, for the innumerable breaches of that law, perpetrated by mankind in every age and country in the world. These great and fundamental principles of our holy religion, will, I trust, be more fully developed, and clearly proved, as we advance in the discussion of those important subjects.

In the mean time, we may just observe, that our Lord having accomplished those grand objects, he retired from this terrestrial scene of his obedience, sufferings, and death, “to enter into his glory;” and to take possession of his eternal kingdom; and he committed the propagation of his truth, the development and application of the holy principles, and the divine efficacy of his Gospel, to the sacred and powerful agency of the Holy Spirit, and of those inspired men whom Christ himself had consecrated to that important work, and whom the Father and the Spirit fully qualified to perform it.

There is, Sir, a beautiful *graduation* conspicuous in all the works of God; and in none more so than in the unfolding of the holy mysteries of our redemption, as the foundation of our hopes of everlasting life. Of these, Jesus himself gives us but a very few, and those comparatively faint glimpses, during his pilgrimage upon earth; and hence it was not until “the day of Pentecost was fully come,” after his ascension to heaven, that the Holy Spirit opened as it were, his divine commission, and commenced *his own peculiar dispensation*, by a sudden and powerful inspiration of the heralds of salvation.

Then he unfolded to their illumined and astonished minds, the unsearchable riches of divine grace,—hitherto concealed in the bosom of Omnipotence;—but now bursting through its celestial boundaries, the resplendent torrent, too great for heaven itself to contain, poured its overwhelming streams into the burning bosoms of its chosen advocates; from whence, in rivers of Salvation, it flowed to Jew and Gentile,—until millions of holy and living witnesses, and thousands of dying martyrs, bore testimony in their lives, and in their deaths, to the sacred truths thus sealed on their hearts by the Spirit of the living God.

(To be continued.)

Tucker



SYNOD OF ULSTER.*

(A Correspondent has favoured us with a copy of the MINUTES of the proceedings of this Body, at their last Annual Meeting, from which we shall make some extracts, which we hope, will be interesting to our readers.—ED.)

A GENERAL SYNOD AT STRABANE,

Tuesday, June 26, 1827,—10 o'Clock.

DR. WRIGHT, the Moderator, having preached from Colossians, 3d chapter, 14th verse, constituted the Synod by prayer.

The Moderator having moved, that a successor to him in office be now chosen, the Rev. James Seaton Reid was proposed by the Presbytery of Templepatrick. The other Presbyteries having declined to exercise the right of nomination, Mr. Reid was unanimously chosen.

Moved, that the Rev. William Porter, having publicly avowed himself to be an Arian, be no longer continued Clerk to the General Synod of Ulster.

Moved, as an amendment, that although this Synod, as a body, highly disapproves of Arianism; yet, Mr. Porter having always discharged his duties as Clerk with ability and fidelity, that he be continued in his office.

After a long discussion, the Synod, at seven o'clock afternoon, adjourned till ten o'clock next morning.

SECOND SESSION.—(*Wednesday, June 27. ten o'clock.*)—After prayer, the first *special* call of the roll took place; and a list was made out of the Ministers who incurred fines by not answering to their names.

The consideration of the amended motion of last *sederunt* was resumed, and continued till fifteen minutes after two o'clock; when the Synod adjourned until three.

THIRD SESSION.—(*Wednesday, June 27, 3 o'clock.*)—The discussion respecting the Clerkship was renewed. After it had been carried on for a considerable time, the proposed amendment was withdrawn, and the following substituted in its place :—

That this Synod have heard with the deepest regret, from the printed evidence of the Rev. William Porter, their Clerk, given on oath before the Commissioners of Education Inquiry,

* A numerous and respectable body of Presbyterians in the North of Ireland, consisting at present of 197 Congregations, with 211 ordained Ministers, having a constitution and government in Ecclesiastical matters, very similar to the Church of Scotland, hold an Annual Meeting of Ministers, each attended by an Elder to represent the Congregation, for the transaction of business. This meeting of Ministers and Elders, is called the GENERAL SYNOD OF ULSTER. There are besides, Quarterly Meetings of Presbyteries in the several districts, whose decisions are always amenable to the General Synod.

on the 17th of October, 1825, “that although he set out in life with Orthodox sentiments, he is now what is usually called an Arian”—that he should have stated it as his opinion, in that evidence, “that there are more *real* Arians than professed ones in this body”—that he should have farther expressed it as his opinion, “that Arianism is gaining ground among the thinking few,” and “that a comparison of the new code of laws with the sentiments of the Synod in 1726, when the members of the Presbytery of Antrim were expelled, shows that New Light principles have been progressive amongst us,” and “that the greater prevalence of Orthodox sentiments among the Students reared in the Institution, is owing to the popularity of those sentiments among the laity”—the Synod feel it to be their duty, whilst they admit the honesty and sincerity of Mr. Porter, to express their high disapprobation of those statements of opinion, and to declare their decided conviction that they are not founded in fact: yet, as the removal of their Clerk from office, on this account, might be construed into persecution for the sake of opinion, and in consideration of the able manner in which he has discharged the duties of his office, they do not consider it expedient to remove him from it.”

The roll was called, and this amendment carried.

Against the foregoing decision, the following reasons of protest were read, and handed to the Clerk.—On its being moved, that they be inserted in the Minutes, the question was put “insert, or not.” The roll was called, and it carried “insert.”

“We, the undersigned Members of the General Synod of Ulster, do most solemnly and decidedly, yet respectfully, protest against the foregoing decision, and beg leave to assign the following reasons:—

1st—Because we conceive it to be inconsistent with the original constitution, and injurious to the religious interests of this Church, that Arians should be members of its courts, much more that they should be appointed its chief and most confidential officers;

2nd—Because, public bodies being judged chiefly by the character of their official members—and Mr. Porter’s character as an Arian, being matter of notoriety and record, we conceive his continuance in the office of Clerk, to be deeply injurious to the religious character of this body.

3rd—Because, while we are fully convinced of the sincerity with which the great majority of this body have expressed their abhorrence of the principles of Arianism, yet we conceive Mr. Porter’s continuance in office calculated to neutralize the influence of those declarations, and to support the cause of Arianism in this body.”

Signed by 41 Ministers and 14 Elders.

(To be continued.)

SELECTED POETRY.

ADDRESS TO A SLEEPING CHILD.

BY PROFESSOR WILSON.

ART thou a thing of mortal birth,
 Whose happy home is on our earth ?
 Does human blood with life imbue
 Those wandering veins of heavenly blue,
 That stray along thy forehead fair,
 Lost 'mid a gleam of golden hair ?
 Oh ! can that light and airy breath
 Steal from a being doom'd to death ?—
 Those features to the grave be sent,
 In sleep thus mutely eloquent ?
 Or, art thou, what thy form would seem,
 The phantom of a blessed dream ?
 A human shape I feel thou art,
 I feel it at my beating heart,
 Those tremors both of soul and sense,
 Awoke by infant innocence !
 Though dear the forms by fancy wove,
 We love them with a transient love ;
 Thoughts from the living world intrude
 Even on her deepest solitude :
 But, lovely child ! thy magic stole
 At once into my inmost soul,
 With feelings as thy beauty fair,
 And left no other vision there.
 Oh ! that my spirit's eye could see
 Whence burst those gleams of ecstasy !
 That light of dreaming soul appears
 To play from thoughts above thy years ;
 Thou smil'st as if thy soul were soaring
 To heaven, and heaven's God adoring !
 And who can tell what visions high
 May bless an infant's sleeping eye !
 What brighter throne can brightness find
 To reign on, than an infant's mind,
 Ere sin destroy, or error dim,
 The glory of the Seraphim ?

A DEIST'S OATH.

To the Editor of "The Birmingham Magazine."

SIR,—Some late instances having proved that Magistrates
 are at a loss how to administer an oath in cases of criminal
 prosecution, or civil action, to a Deist, who does not believe
 in Divine Revelation, so as to bind upon his conscience the
 obligation of speaking the truth ; I beg leave, through the
 medium of your Miscellany, to suggest what appears to me to

be a form calculated to meet the exigency of the case; the insertion of which will oblige,
Your's, &c.

PHILANTHROPOS.

Q. (*By Magistrate*).—Are you a Deist?

A. (*Holding up his right hand*).—I am.

Q.—Do you believe in the existence of a just and holy God?

A.—I do.

Q.—Do you believe that he will hereafter bring you to judgment for your conduct in this life?

A.—I do.

Q.—Do you believe that he will punish you, if you give a false testimony in this case?

A.—I do.

Q.—Will you, therefore, as in the presence of that God, in whom you profess to believe, and as you shall hereafter answer to him, now make true answers to the questions which shall be proposed to you by this Court; and in all your evidence will you speak the truth, the whole truth, and nothing but the truth?

A.—I solemnly promise to do so, in the presence of God.

I should think the above form sufficiently binding on the mind of a *conscientious* Deist; yet I am aware that it must receive the sanction and authority of the Legislature, before it can be lawfully administered. P.

THE ARCTIC EXPEDITIONS.

To the Editor of "The Birmingham Magazine."

SIR,—It is to be hoped that these ridiculous and expensive specimens of national folly, are at length come to an end; and that our sapient governors will hereafter find some better use for their *redundant funds*, than thus lavishing away the public resources, in the marvelous discovery of icebergs, and fogs, in those inhospitable regions, to which both Nature and Providence have very properly denied us all access! In the name of common sense, I ask, what object worthy the sacrifice of £150,000;* and of the intolerable hardships, and dangers endured by the intrepid travelers, was to be obtained by the utmost successful issue of the experiment?—Supposing that after three years' laborious exertions and risk, one ship had forced her way through the fogs and ice, and thus found "a North-west passage into the Pacific Ocean;" of what avail would the

* How much more wise, patriotic, and humane would it have been, to have expended this sum in some well-directed effort to meliorate the condition of the starving Irish Peasantry?

discovery have been, either to commerce or to science? Is it to be supposed that British merchants, would be infected with the same *mania*, and hazard their property in such dangerous and unproductive attempts? Most certainly not. And in what respect was science to profit by the expedition? Why, simply by learning what we well knew before, viz. that the northern extremity of the American Continent is bounded by a frozen ocean; in which, during a few weeks of summer, the huge floating masses of drift ice, menace with almost certain destruction the luckless wight, who trusts his frail barque to the courteous collision of the *gentle* icebergs!

Had, Sir, Captain Parry and his associates been instructed to have taken and brought to England, the actual dimensions of one of those aqueous mountains; to have accurately counted the number of sea-gulls, or seals, that were to be seen floating upon, or hovering round them; or had they taken out some able *posture-master* to have taught those frozen islands the common principles of *politeness*; and induced them to "get out of the way," as soon as they saw the flag of "the Lords of the Ocean," waving around them—any of those objects might perhaps have presented *some* compensation for the expense and labour, and risk of the expeditions. But, Sir, to travel 40,000 miles, in three or four distinct excursions, merely to ascertain what any school-boy, who has ever read five pages of geography, could have told them before they set out; is really too much for a joke. Indeed, I think the whole merits of these expeditions are so admirably summed up in a few *sublime* lines, tacked together for another occasion, that I must beg leave to quote them for the edification of Capt. Parry, during his next voyage, which I trust, to avoid all collision with icebergs, will be made in A BALLOON.

"There was a man in Thistleworth,
And he was wond'rous wise—oh!
He jump'd into a quickset hedge,
And scratch'd out both his eyes—oh!
And when he saw his eyes were out,
With all his might and main
He jump'd into another hedge,
And scratch'd them in again!"

If the British Government is really desirous of obtaining a short passage into the Northern Pacific Ocean, the attainment of that object could, I presume, with the utmost facility, be combined with the advantageous employment of some thousands of the redundant population of Ireland, now the subject of so much perplexity to the Government. In the kingdom of Mexico, now happily wrested out of the feeble grasp of Spanish tyranny, is a spacious lake or bay, opening eastward into the Mexican Gulf, in a latitude exactly parallel with British India; into this lake, a navigable river empties itself, whose

stream would convey vessels of any burthen within about thirty miles of the Northern Pacific Ocean. There is no doubt but the British Government could now obtain a settlement on this spot, on the most favourable terms; if, therefore, a ship-canal were cut through that narrow isthmus (of Veragua, north of Darien), a junction would thereby be formed between the Atlantic and Pacific Oceans, which would be attended with incalculable advantages to navigation and commerce: avoiding the tedious and dangerous navigation round Cape Horn on the west, and the Cape of Good Hope on the east. The property of this canal would of course be vested in Great Britain, if she accomplishes it; and as every other maritime power navigating those seas, would gladly avail itself of its benefit, a toll could be levied upon their vessels, which would go towards defraying the expense of the undertaking. This idea is, I humbly conceive, worthy of some attention.

PATRICIUS.

LETTER FROM INDIA.

Extract of a Letter from a Wesleyan Methodist Missionary in the East Indies to a Friend in Birmingham.

“MY dear Friend,—Since I left the happiest, as well as “the loveliest spot on the face of the earth,” and particularly that part of it which furnishes the world with toys for amusement, and weapons for destruction; since I last had a tete-a-tete with you, and heard the affectionate voice of a mother, of brothers, and of friends; scenes, and circumstances the most interesting, have exhibited themselves, as well as woes of mind and body have been endured. With some of these you may have become familiar already; an acquaintance with others could afford you no gratification. I will therefore select such topics from my adventures, as I think will be most pleasing and instructive.

“You will wish to know whether any regrets lurk in the secret recesses of my heart, and in moments of dejection come forth, to bewail, and reproach me for the step I have taken, in leaving friends and home. To which I answer, that I acted from *conviction*, and on *principle*, in forming my first resolve; and a moment’s pain in consequence of carrying it into effect, has never inhabited my bosom. I believe it to be a *providential* designation.

On the *Topography* of India, I shall be silent. Histories affording all that can interest on the subject, are within your reach. The limits of a letter, much more a *paragraph* of a letter, almost forbid the very mention of a topic so extensive, I had almost said endless, as that of the “*People of India*.” Upon the whole, the best information on their “*manners and*

customs" you may meet with in the Abbé Dubois' work, treating professedly on this subject. It is however, inaccurate in some respects, though of a widely different character from that of his late publication, his "letters" on the conversion of the Hindoos. Of them (the letters) I can with confidence say, they are a tissue of falsehood as to facts, and of sophistry, as to reasoning. The *climate* with all is enervating, and on some constitutions it produces the most distressing effects; where health is preserved, the eye is never gratified with the *ruddy* youth, and the *blooming* maid.—The roses of England will not flourish in India. It is "the land of the sun," as to the temperature of its climate; but it is no less the empire of "*pale Luna*" in reference to the complexion of its European inhabitants. It is *now* with us as with you, the depth of winter. The natives are shivering with cold, and covering themselves with whatever they can get for the purpose. For two months in the year, the greater part of the men are almost in a state of nudity, a cloth merely round the waist, and in not a small portion of them—only a string, to fasten a piece of cloth a few inches square, in a situation which though designed for, certainly does not, preserve "the modesty of nature." The women, being I suppose, *warmer* subjects—make no alteration in their dress on account of weather. A long strip of ornamented cotton cloth, from ten to thirty feet long, wound several times round the waist, and forming a short petticoat, then carried over the left shoulder, and brought down in front to the right hip, where it is fastened to the zone; and if any remains it is allowed to hang down; but if too long for that, is thrown into some graceful festoon or drapery;—in which they often exhibit great elegance of taste. This is the only article of dress used by any rank of females. A respectable, well-dressed Hindoo female displays more simple elegance in her dress than I ever saw in Europe, and as great, though not so various, as that of the Grecian ladies, so celebrated on this account.—The range of the thermometer by Fahrenheit's scale, is as follows:—at noon, *in the shade*, from 80 to 90 (5 to 15 deg. *above summer heat!*) *in the sun*, from 105 to 125.—In SUMMER, *in the shade*, at noon, it ranges from 95 to 120; *in the sun*, you literally melt. That you may judge in some measure of the relaxing effects of the climate on European constitutions, take the following:—though the temperature is now from 5 to 15 deg. *above your summer heat*, and this *in the shade*—we are clad in flannel next to the skin, day and night, and all the woollen clothes our wardrobes can furnish, are had in requisition!—Our greatest luxury as to climate, is a sea breeze:—an enjoyment which those who reside far inland; can never partake of.

In no spot on the globe can you see the propriety of the epithet "babbling"—when applied to the "earth," so strikingly

illustrated as in India. Its dialects are almost innumerable—some of the natives know how to converse in four or five languages—most in two or three. All this diversity of tongues, however, can be reduced ultimately into two original languages—the Sanscrita, and the Arabic, or some more ancient, and now forgotten tongue. The Tamul or Malabar language is that which I am acquiring:—a language abounding with peculiarities and beauties.—It consists of two dialects,* called *Rodum*, “harsh,” and *Shem*, “elegant or perfect.” The latter is a most elaborate language. All the standard writings of the Hindoos, whatever may be the dialect, are in *Poetry*. History, philosophy, morals, theology, medicine, &c. &c. are all written in verse, and instead of being read are *sung*! My limits will allow me to send only one specimen, an exquisite address to the Deity.

It is the most correct representation of the character of God perhaps in all the Hindoo writings. It is taken from that part of their sacred writings called *Mozhi*, “the words of the holy mouth:”—

“Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean,—thou revolvest in the earth; but among all these, though everywhere present, thou art everywhere hid;—thou dwellest among other systems of worlds, collected in companies beyond the reach of thought.”

The *moral character* of the Hindoos is debased indeed.—That foundation of all the other moral virtues, veracity, is absolutely unknown to them in practice, and almost so in theory. Their most celebrated legislator and moralist, Munoo, teaches even as to oaths—“In some cases a giver of false evidence *from a pious motive*, even though he know the truth, shall not lose a seat in heaven. Such evidence *wise men* call the *speech of the Gods*.” Again he says—“Whenever the death of a person, either of the servile, the commercial, the military, or the sacerdotal cast, would be occasioned by true evidence, falsehood may be spoken:—*It is even preferable to truth!!!*”—Such is Hindoo morality on the sanctity and importance of *truth*. All other moral questions are equally lax in their principles; and the people, as might be expected, are by no means dull in learning, or backward in practising *such* duties. The description David gives of the heathen in his day, is no hyperbole, as applied to the Hindoos—“They speak vanity (or falsehood) every one with his neighbour; with flattering lips, and with a double heart do they speak.”—You might as reasonably expect to find a delicate ear for music in a raven, or fastidious cleanliness in a swine, as to find truth in the language of a Hindoo. Europeans who have seen any thing of their conduct, never *expect* on the most solemn protestations, that they mean what

* Having no characters to represent the Malabar Language, we are under the necessity of omitting the originals, in this and other places.—ED.

they say. These statements will almost instinctively suggest the inquiry—"What has Christianity, by the labours of Missionaries, done to exalt the character of such a degraded race?" I reply, *much*.—Where it has been received "in the love of it," and adequate means and instruction have been afforded; Christianity in Hindoostan has proved itself to be what it has been in all ages, and among all the families of the earth—"The power of God unto salvation;" in other language, a system of moral renovation to even the most degraded of Adam's sinful posterity.—I could as soon believe a gnat capable of forming and governing the universe, as that *mere* human agency, however well directed and powerful in operation, could convert a Hindoo to Christianity.—I do not mean to the name, but to the thing; i.e. the Christian *character*—and that this has been effected, I have demonstrative evidence. But had no such fruits been gathered from Christian labours, as much has been effected, independent of these, as could or ought to have been expected. Enthusiastic indeed would be the expectation that as much *visible* effect, and as many *individual* conversions would result among this people from the same quantum of means, &c. as among those where little more than the natural "enmity of heart to God" and godliness, opposes their reception of the Gospel. The Hindoo is essentially different from any other being in the world.—He is fortified in an impregnable fortress of superstition—not the offspring of folly, ignorance, and the product of a day—no: he professes a *system* of immense elaboration—Genius, learning, and antiquity lend their aid to its support—every thing in political, civil, and domestic life is mixed up with it, and is regulated by it. To witness *any* victory over *such* obstacles is *the true* source of surprise; not that victories have been so comparatively few. Much has been done too, that makes no *show*.—Their altered tone of *sentiment* on moral subjects, and Christianity, and Christians, can be regarded as no trifle:—Divine truth is exerting its silent, though certain effects, among them to an inconceivable extent, both direct and indirect: Hindooism indeed already nods to its fall; and earnest prayer, persevering labour, and Divine benediction will hasten its crisis. It will fall to rise no more.—Such are the views of your affectionate friend."

Madras, December.

England

ANECDOTES OF THE LATE DR. PARR.

(Communicated by a Correspondent.)

It has been often observed, that men of extraordinary scientific talents, have sometimes betrayed remarkable weakness of intellect, or at least great inattention, in reference to common-place occurrences, which a plain mechanic would blush to be detected in. Such was the case in the following well-

authenticated fact related of the late Dr. Parr. Suspecting that his wine cellar was not perfectly secure from occasional depredations, the Doctor consulted with his butler, who could devise no better security than a good lock and key. Not so his master; he was fully assured, a few stout nails would be far more efficacious—the servant demurred, and even ventured to expostulate:—but it would not do; the Doctor was peremptory—the nails were procured, together with their necessary coadjutor, a ponderous hammer; with solemn gravity the Dr. enters the cellar, and in a few minutes made all fast:—when lo! the learned Dr. discovered that he had *nailed himself in!!* The astonishment and mirth of the butler who witnessed the performance, as well as the Doctor's mortification, may be easily conceived.

At another time, having a favourite cat, the constant companion of his studies, to prevent any disappointment to puss, in case she made her visits when the door of the study happened to be closed, the Dr. had a hole made in the partition wall, whereby her ladyship had free liberty of egress and regress at all seasons. Puss however in due time became *enceinte*, and after her *accouchment*, when the young progeny began to trot after their mother to visit the Dr. he actually had a separate passage opened in the wall for "each and every" of the said kittens! So that the learned Dr.'s study had no less than five or six inlets for his feline society.

QUERIES.

SIR,—I request insertion in your Magazine for two Queries, which I met with in a course of miscellaneous reading. I do not recollect the Author to whom I am indebted for them; but I have often thought that they might be used as subjects of discussion, in such a Work as your's. I am, your's, &c.

CANDIDUS.

QUERY I.

"Whether the holy Scriptures are not a *complete* rule of Faith and Manners?"

QUERY II.

"Who are the best friends to the Church, they that would remove errors out of it, or they that would keep them in?"

(The source from which our Correspondent's Queries are derived, is a curious and valuable little volume, published in 1766, by "a Presbyterian of the Church of England," known to be the Rev. William Robertson, D.D. of Wolverhampton. It is called, "An Attempt to explain the words *Reason, Substance, Person, Creeds, Orthodoxy, Catholic-Church, Subscription, and Index Expurgatorius, &c.* We will devote a portion of our pages most gladly to any temperate and judicious papers on the subject of these Queries.—ED.)

Pucker

MONUMENT OF MR. WATT, AT HANDSWORTH, BY CHANTREY.

(We copy the following article from the "Sheffield Independent." We have good reasons for believing that it is from the pen of a Gentleman, whose taste and judgment are creditably displayed in "PEAK SCENERY," and in the commencing No. of a Work on the Scenery of Yorkshire.—The lovers of the Fine Arts will accordingly know how to appreciate the following remarks on one of the most beautiful specimens of modern sculpture.—ED.)

"SIR,—I have lately had occasion to visit Birmingham, and during my short stay there, I one evening walked over to Handsworth, a distance of about two miles, to see the statue of the late Mr. Watt, which has just been erected there. A Chapel connected with the chancel of the Church, has been purposely built for the reception of this fine work of art. The exterior of this structure is the sand-stone of a neighbouring district. The interior is Roche Abbey limestone, of beautiful masonry, in a style of chaste and simple Gothic, with clustered columns and pointed arches that support the ornamented roof above. In this hallowed receptacle, the statue of Watt is placed on a suitable pedestal of polished marble, which is inscribed to his memory. The sculptor of this exquisitely beautiful work, supposing that its effect might be injured by the cold colour of the Roche Abbey stone, has deepened the tint with a wash of rather a warmer hue, which admirably relieves the figure. The Gothic window by which the Chapel is lighted, is stained glass. The bright glare of day passing through such a medium, is shorn of its splendour, and a subdued and chastened light throws a sanctified repose over this hallowed spot. I had seen this statue of the celebrated Mr. Watt in the exhibition at Somerset House, and in the *studio* of the sculptor, at his residence in London, where it was associated with other objects, perhaps not equally excellent, but all of a similar character and conspicuous for talent. In the Chapel at Handsworth, it was alone; a sun in the firmament of art, with no attendant satellite to attract and divide attention. Chantrey is a very extraordinary man. On whatever work he is employed, he invariably thinks correctly, hence it is that his designs are replete with nature. Mr. Watt was a studious character; his closet was the theatre in which his mightiest schemes and contrivances originated and were matured. The good taste of the sculptor has contemplated him thus engaged; and he has represented him seated, attentive, and absorbed in thought;—he has a paper before him marked with some geometrical lines, on which his left hand rests; in his right are a pair of compasses; and his countenance denotes that he has been thinking deeply, and even until thought has nearly become abstraction.

At this critical point the artist seems to have stopped. I know of no statue in the kingdom, with the exception of Sir Isaac Newton, at Cambridge, by Roubilliac, that can in any way compete with this more modern production of Chantrey's.—The prism in the hands of Sir Isaac is scarcely more intelligible than the compasses used by Watt. In the countenance of Newton, there is an elevated and solemn grandeur which approaches to sublimity. In Watt there is not only nature in form and feature, but mind and the operations of mind intensely employed on some important object. In the drapery of this fine figure, Chantrey has decidedly the advantage. In this department of his art, he is unrivaled; his drapery is always easy, natural, graceful, and characteristic. Roubilliac has clothed Sir Isaac Newton with heavy unmeaning masses;—Chantrey, with better taste, has dressed his statue of Mr. Watt in an English costume, but not with the costume of the ball-room. No: he has followed him into his study, and draped him in a loose and simple garb, such as an Englishman may be presumed to wear in his hours of business, where “a coat of formal cut,” and a whole suit of fashionable attire, are not regarded as essential to the character of a gentleman. It is the object of Chantrey, in all his works, to identify his figures of eminent men, with the country and the time in which they lived, and to give them “a local habitation” in the land which they had adorned by their virtues, or served with their talents. Canova and Chantrey have both been employed on statues of Washington. The Italian sculptor selected a Roman chieftain for his model, and he has clothed him in the costume of a Brutus or a Cæsar. Chantrey, with more accurate feeling and better taste, has given to the hero of American independence, a dress and character that unite and connect him with the scene of his achievements and the theatre of his glory. These observations refer to the general style of the works of the distinguished artist to whom they allude; and they have a peculiar application to the statue of Mr. Watt, in which he may be said to have embodied his own pure notions of nature, grace, simplicity, and all that constitutes excellence in art. The Parish Church at Handsworth may be justly proud of the treasure it contains.”

I am, Sir, your's, &c.

Sheffield, September 18, 1827.

R hodes”

FEMALE PENITENTIARY.

To the Editor of “The Birmingham Magazine.”

SIR,—Much praise is due to the respectable and benevolent inhabitants of Birmingham, for the wisdom and liberality with which their numerous charitable institutions are supported; and yet there appears to be one still wanting, and particularly

called for, in Birmingham; I mean a *Female Penitentiary Establishment*. I have traveled a good deal in various parts of the United Kingdom, but I have not found any provincial town in the course of my travels, where the streets are so much infested with those unfortunate outcasts of society, the wretched victims of seduction and abandonment, as those of Birmingham. This evil, Sir, is to be deeply lamented, not merely on account of the pitiable objects themselves, but because of its pernicious influence upon society, as a most prolific source of every species of vice and immorality, as well as of terrible and destructive disease. Nor are its calamitous effects by any means limited to this world; when viewed in connexion with eternity, the prospect is truly awful and appalling; and it loudly calls upon the philanthropy, the benevolence, and the piety of the wealthy inhabitants of this large and populous town, for some effectual check.

There is no doubt, Sir, but numbers of those destitute and unhappy objects, would gladly embrace any opportunity of escaping from their present wretched state of degradation and vice, which the hand of Christian charity might present to them; and I am of opinion that if a suitable asylum were provided for them, multitudes might be rescued from destruction, and become useful members of society. In this respect, Liverpool has set a noble example to the whole kingdom. The Female Penitentiary of that town, is an honour to its inhabitants, and one of the most beneficial institutions, that ever engaged the charitable attention of that flourishing place. I have repeatedly visited it, and always with feelings of high and increasing gratification on each occasion. The industry, the order, the regularity, and the cleanliness, which characterize that excellent establishment, together with the pleasing effects of religious instruction so conspicuous in the humble and modest demeanour of its reformed inmates, are quite charming to the mind of the Christian philanthropist, and loudly call upon other provincial towns to follow the excellent example. Many of those once-wretched beings, have been discharged from that asylum, perfectly reformed, and thus restored to the bosom of their families, or placed in situations of respectable service, with very few instances of a relapse into their former vicious habits.

By giving publicity to these hints in your new Miscellany, you will I trust, Sir, thereby excite a spirit of emulation in Birmingham, and induce its inhabitants to listen to that voice, which sounding from the lips of their Redeemer, says—"Go thou, and do likewise."

I am, Sir, &c.

C.

Birmingham, October 13, 1827.

ON HAPPINESS.

(For "The Birmingham Magazine.")

"Know then this truth, enough for man to know,
 Virtue alone is Happiness below;
 And where no wants, no wishes can remain,
 Since but to wish more virtue, is to gain." POPE.

A consideration of the question, How shall I be happy? can never be uninteresting; because Happiness is equally desired by the monarch on his throne, and by the peasant in his cottage. The mode of seeking it, however, is as various as are its followers. The ambitious man thinks he shall attain it, by the accession of power; the soldier, in the hour of victory; the tradesman, in the flourishing state of his business; the man of the world, in the pursuit of pleasure; the poet, in the fame of his works; and the philanthropist, in the relief of human suffering. Though all men are equally industrious in the pursuit of happiness, all are equally candid in admitting that they do not obtain it. There is no one who will have the hardihood to say that he is completely happy. The general acquiescence in this fact, arises from the uncertainty of this world's good. The ambitious man, though he has attained the summit of power, retains it only by the fickle favour of his prince, which his fearful jealousy assures him he may in a moment be deprived of. The soldier's honours may be blighted by the withering touch of envy. Competition and losses may destroy the tradesman's business, and disperse his gold. The pleasures which spring from gaiety and dissipation, are evanescent and destructive. In short, there is no good that presents itself to us, but what is accompanied and counteracted by some attendant evil. Even in the relief of human suffering, and in the sympathies of friendship, ingratitude "more strong than traitor's arms," may assail us. If then we can neither find happiness in the pursuits of ambition, the accumulation of wealth, the splendours of victory, the pleasures of the world; or the relief of human woe; how then is it to be attained?—In the practice and pursuit of virtue. Here we find something that is fixed and certain, which instead of receding from our grasp like the other pursuits that have been named, will fly to our embrace, and become more enduring the farther we advance in it. It will teach us to correct our tastes, to be content with that station in life in which our lot is cast—above all things, it will teach us *humility* when we contemplate our own imperfections, and *charity* when we view those of others; though we may be assailed with calumny from our foes, and ingratitude from our friends, we shall persevere in our course with the consciousness that we are in the path of duty, and consequently of safety and happiness. O.

Drake

but believe extracted

LETTER OF KING CHARLES I. TO DR. JUXON, BISHOP OF LONDON.

“ Newcastle, 30 Sept. 1646.

“ MY LORD,—My knowledge of your worth and learning, and particularly in resolving cases of conscience, makes me at this time (I confess) put to you a hard and bold task, nor would I do it, but that I am confident you know not what fear is, in a good cause. Yet I hope you believe, that I shall be loath to expose you to a needless danger, assuring you, that I will yield to none of your friends in my care of your preservation. I need not tell you the many persuasions and threatenings, that hath been used to me, for making me change Episcopal into Presbiterial Government, which absolutely to do, is so directly against my conscience, that, by the grace of God, no misery shall ever make me; but I hold myself obliged by all honest means to eschew the mischief of this too visible storm, and I think some kind of compliance with the iniquity of the times may be fit, as my case is, which, at another time, were unlawful. These are the grounds, that have made me think of this inclosed Proposition, the which as one way it looks handsome to us, so in another I am fearful least I cannot make it with a safe conscience; of which I command you to give me your opinion upon your allegiance. Conjuring you, that you will deal plainly and freely with me, as you will answer it at the dreadful day of judgement.

“ I conceive the question to be, whether I may with a safe conscience give way to this proposed temporary compliance, with a resolution to recover and maintain that doctrine and discipline wherein I have been bred. The duty of my oath is herein chiefly to be considered; I flattering myself that this way I better comply with it, than being constant to a flat denial, considering how unable I am by force to obtain that, which this way there wants not probability to recover, if accepted (otherwise there is no harm done); for my Regal authority once settled, I make no question of recovering Episcopal government, and God is my witness, my chiefest end in regaining my power, is to do the Church service. So expecting your reasons to strengthen your opinion, whatsoever it be, I rest

“ Your most assured, reall, faithfull,
“ constant friend

“ CHARLES R.

“ I desire your opinion in the particulars, as well as in the general scope of it; and yet mend much in the penning of it. I give you leave to take the assistance of the Bishop of Salis-

bury and Dr. Sheldon, and either of them. But let me have your answer with all convenient speed. None knows of this but Will Murray, who promises exact secrecy.

“If your opinions and reasons shall confirm me in making of this Proposition, then you may some way be seen in it, otherwise I promise you that your opinion shall be concealed.”

*Original Letters, illustrative of English History, &c. &c.
by Henry Ellis, F.R.S. &c. Keeper of the MSS. in
the British Museum, 1827.*

THE CHARACTER OF HUMOUR.

“True humour springs not more from the head, than from the heart; it is not contempt, its essence is love; it issues not in laughter, but in still smiles which lie far deeper. It is a sort of inverse sublimity; exalting, as it were, into our affections what is below us, while sublimity draws down into our affections what is above us. The former is scarcely less precious or heart-affecting than the latter; perhaps it is still rarer, and, as a test of genius, still more decisive. It is in fact, the bloom and perfume, the purest effluence of a deep, fine, and loving nature; a nature in harmony with itself, reconciled to the world and its stuntedness and contradiction, nay, finding in this very contradiction, new elements of beauty as well as goodness. Among our own writers, Shakspeare in this, as in all other provinces, must have his place: yet not the first: his humour is heartfelt, exuberant, warm, but seldom the tenderest or most subtle. Swift inclines more to simple irony; yet he had genuine humour too, and of no unloving sort, though cased, like Ben Jonson’s, in a most bitter and caustic rind. Sterne follows next; our last specimen of humour, and, with all his faults, our best; our finest, if not our strongest, for *Yorick*, and *Corporal Trim*, and *Uncle Toby*, have yet no brother, but in *Don Quixote*, far as he lies above them. Cervantes is indeed the purest of all humourists; so gentle and genial, so full, yet so ethereal, is his humour, and in such accordance with itself and his whole noble nature. The Italian mind is said to abound in humour; yet their classics seem to give us no right emblem of it: except, perhaps, in Ariosto, there appears little in their current poetry, that reaches the region of true humour. In France, since the days of Montaigne, it seems to be nearly extinct: Voltaire, much as he dealt in ridicule, never rises into humour; and even with Moliere, it is far more an affair of the understanding, than of the character.”

Edinburgh Review, June 1827,—p. 188.

APPENDIX TO MERCATOR'S PAPER ON BANKS,

At Page 6.

Since the preceding remarks were written, I observe "the Globe" has taken up the subject, on behalf of the Private Banking Companies; in consequence of which, I beg leave further to add:—In the present state of British Commerce, a paper-currency to a certain extent, appears to be absolutely necessary; but as this can possess no *intrinsic value*, care should be taken that it should not exceed in its *nominal* value, the real property which it represents, and which should be always forthcoming on demand. Hence the paper issues of the Bank of England should certainly be subject to the limitation of Government. I am also of opinion, that a *maximum* for the rate of discounts, should be fixed by the same authority. To guard as far as possible against the injurious fluctuations in the price of bullion, I think a total prohibition of the exportation of the current coin of the realm should be enacted; a measure in my humble opinion indispensably necessary to enable the Bank always to meet its engagements. Connected as the Bank of England is with the Government, and with the public revenues and funds of the kingdom, it is the natural, and legitimate organ for the issue of a paper-currency; supported as it is by the political energies and commercial interests of the whole empire; and hence no private Banking Company ought in common prudence to attempt a competition with its overwhelming power. Yet, Sir, I am not for annihilating Private Banks—I acknowledge they may have their use, if it were only as a check upon any undue advantage the National Bank might be tempted to take, if possessed of an exclusive monopoly of the circulating medium; for instance, by restraining its discounts, and thereby creating a panic, and a consequent depression of the funds, and then purchasing them up to a large extent. But I would say, let no private company be permitted to issue its own notes, beyond the amount of security to be by them lodged in the Bank of England. Let these also be all made payable in gold, on demand; and let the rate of discount made by private Bankers with their own notes, be also regulated by Act of Parliament.

I am, Sir, &c.

MERCATOR.

THE MEMORIAL OF THE BANKERS OF
BIRMINGHAM.

*To the Right Hon. Lord Goderich, First Lord Commissioner of
His Majesty's Treasury:*

The Memorial of the undersigned Bankers in the Town
of Birmingham, and its Neighbourhood,

"Respectfully sheweth—That by 55 George III. cap. 184,
inland bills of exchange, either on demand or otherwise, no

exceeding two months after date, or sixty days after sight, are made chargeable with certain *ad valorem* stamp duties therein specified.

“That your memorialists, in the course of their regular business have been in the practice of drawing bills of exchange to enable their customers to transmit sums of money from one part of the kingdom to another—each bill upon a stamp, agreeably with the above enactment.

“That since the establishment of Branches of the Bank of England, the agents of these branch banks have drawn bills of exchange at 21 days after date, upon unstamped paper, considering, as your memorialists are informed, that their bills of exchange are exempted from stamp duties under the 20th section of the above act, which allows the Governor and Company of the Bank of England to pay a composition upon their “promissory notes and bank post-bills,” in lieu of duties.

“That the following statements will serve to show the difference in amount of duty, between that which is paid when every bill of exchange is drawn upon a stamp, as in the case of your memorialists, and the duty paid by the Governor and Company of the Bank of England, for bills of exchange drawn by them under the composition, for their “promissory notes and bank post-bills.”

			Stamp Duty is	Bank of Eng- land pays
			£ s. d.	£ s. d.
For a Bill of Exchange of £50.....			0 2 6	0 0 2½
100.....			0 3 6	0 0 5
200.....			0 4 6	0 0 9¾
300.....			0 5 0	0 1 2¾
500.....			0 6 0	0 2 0½
1000.....			0 8 6	0 4 1

A Circulation of £10,000 in Bills of Exchange issued by Branch Banks,	Will subject the Bank of England, per Annum, to a Composition of	Whilst other Bankers would pay per Annum in Stamp Duties
Of £20 each	£35	£650 0 0
30	35	577 15 6
50	35	433 6 8
100	35	303 6 8
200	35	195 0 0
300	35	144 8 10
400	35	130 0 0
500	35	104 0 0
600	35	122 15 6
700	35	105 4 9
800	35	92 1 8
900	35	81 17 0
1000	35	73 13 4

“That the injurious effect to his Majesty’s revenue above-noticed arises from the circumstance of one charge only being made in the year upon the largest amount in circulation at any one time of the Bank of England drafts at 21 days, whilst the charge of stamp duty upon the average amount of drafts of other bankers, drawn at the same date of 21 days, is repeated $17\frac{1}{3}$ times in the year.

“Your memorialists respectfully submit the foregoing to your Lordship’s attention, and pray that all bills of exchange be made liable to the same stamp duty, whether drawn by the Governor and Company of the Bank of England, or by others of his Majesty’s subjects.”

FOUL AIR IN WELLS, &c.

To the Editor of “The Birmingham Magazine.”

SIR,—The unfortunate event which occurred in this town* a few days since, by which two heads of families unhappily lost their lives, from the effect of foul air stagnant in a well; while it excites our sympathetic feelings of sorrow, naturally directs our attention to the means of guarding against such accidents; which although extremely simple, have in this instance as well as numerous others, been fatally neglected. To ascertain the fact, whether the stagnant air in a well, is or is not adequate to the preservation of human life, it is only necessary to let down a lighted candle to the bottom of a well, or to the surface of the water, if it contains any: if the candle burns there freely and clearly, no danger is to be apprehended; but if the flame grows dim, flickers or wavers, danger is evident; and if it be entirely extinguished, death may be fully and justly anticipated to the adventurer, who would have the temerity to tempt his fate upon such evidence by a rash descent into the well. The proper and easy remedy in such case is simply an apparatus,

* On Friday, October 19, about noon, Mr. Inston, pump-maker, of Chapel-street, and Thomas Rutter, his workman, were engaged in drawing up some pump-trees, from a well in Camden-street; and Rutter having descended for the purpose of affixing a rope round the lower end of the pump-tree, the foul air so affected him, that he lost his hold and fell. Mr. Inston immediately lowered the rope to him, but Rutter was so overpowered that he could not take hold of it. At this time only a boy was on the spot, and Mr. Inston then descended to give the man assistance, which he so far effected as to raise him out of the water, when he also became overpowered, and requested to be drawn up. The boy immediately gave an alarm to some persons who were at work at a neighbouring building; but before they reached the spot, Mr. Inston had lost his hold, and, with Rutter, was precipitated to the bottom. Half an hour elapsed before assistance could be procured, when another pump-maker, named Caswell, who was at work a short distance from the place, descended the well, and, after some difficulty, brought up both the bodies. Mr. Led-sam, jun. arrived at the instant, but too much time had elapsed for his professional endeavours to have the least effect. The bodies were then removed to await the Coroner’s inquest. Mr. Inston has left a widow and one child; Rutter has also a wife and child. They were both in the prime of life. The jury having heard the evidence, returned a verdict of *accidental death*.—(*Aris’s Gazette*).

formed by attaching a flexible tube of sufficient length and capacity, to the pipe of a pair of forge-bellows: extending the lower end of the tube to the bottom of the well, set the bellows in motion on the margin; in a few minutes this operation will entirely expel the foul air, and replace it with the pure atmospheric fluid, adapted by the all-wise Creator, to support and preserve the lives of his creatures. Let the operation be continued until the blaze of the candle retains its proper vigour and brilliancy, and then the well may be entered with perfect safety. Your insertion of this article, may possibly be of some use on a similar occasion to that, the issue of which we so much lament.

Birmingham.

I am, Sir, your's, &c.

BENEVOLUS.

Tucker

FAREWELL.

BY BERNARD BARTON.

(From "THE AMULET," for 1828.)

NAY, shrink not from the word "Farewell!"

As if 'twere Friendship's final knell;

Such fears may prove but vain:

So changeful is life's fleeting day,

Whene'er we sever—Hope may say,

We part, to meet again!

E'en the last parting Earth can know,

Brings not unutterable woe,

To souls that heavenward soar;

For humble Faith, with stedfast eye,

Points to a brighter world on high,

Where hearts, that here at parting sigh,

May meet—to part no more!

OBITUARY.

Died on Thursday, 21st of June, in London, the REV. JOHN SMALL, one of the Ministers of the Unitarian Chapel, in York-street, St. James's. He had presided for several years over a Society of Unitarian Christians, in Coseley, Staffordshire, whence he had removed but a few months, when the hand of death put a close to his earthly labours. The following deserved tribute of respect to his memory was paid by the Rev. James Hews Bransby, of Dudley, in the conclusion of a discourse from John iv. 9; delivered at a monthly meeting of Ministers, at Tamworth, on August 7, 1827. We copy it from the pages of "*The Christian Reformer*."

"And here I should conclude, having already transgressed the limits to which I ought to have confined myself, were I not desirous of breathing a pensive and affectionate sigh over the recollection of one who was, for many years, a valued member of our association, and who, since we last met together, has finished his chequered earthly pilgrimage, and gone down to the grave. It is scarcely necessary for me to add, that I allude to the Rev. John Small.

It would ill become me, especially within these walls, and when contemplating an event which addresses us with such pointed admonition, to indulge in idle and unfounded panegyric; yet I cannot refrain from offering my humble tribute to the talents and to the estimable qualities of our departed friend and brother. It pleased God to endow him with an unusually vigorous understanding; and this gift was neither neglected nor unemployed. Of his early history I am unable to say more, than that he was placed by his birth in circumstances calculated to strengthen and expand the powers of his mind; and that the Christian ministry was betimes the object of his choice. He officiated as a minister first in Scotland, his native country, and, subsequently, in England, among a class of Christians who professed the Gospel, as he was afterwards convinced, amidst many deplorable corruptions. Conscientiously believing that he had recovered for himself, by a careful study of the Scriptures, the doctrines which were taught by our blessed Saviour and his Apostles, but which the Christian world at large has either lost or rejected, and feeling that they are consonant to all the wants and all the virtuous desires of our nature, that they tend to exalt our conceptions of the Great Supreme, and to effect his merciful purpose in regenerating and purifying and ennobling the human character, he regarded it as a solemn duty to stand forth in their defence. Divine truth was not with him a matter of indifference: he knew it to be important and precious, and therefore he was not ashamed to confess and vindicate it. So earnest was he in labouring to check the further progress of error, at one period of his ministry more particularly, that his zeal was thought to be excessive by persons whose religious opinions had not undergone the same interesting change, or who possessed not the same resolution, or the same ardour, of mind. All who have listened with improvement and delight, as some of us have listened, to the voice which is now silent in death, will bear ready witness that he whom we mourn was "an eloquent man, and mighty in the Scriptures." His compositions, though far from destitute of appropriate imagery, were distinguished not so much by the rich and brilliant colouring of fancy, as by that condensation of thought, that perspicuity of statement, that acuteness of reasoning, and that nice discrimination of the meaning and force of words, which are the unequivocal marks of a commanding intellect, and of an elegant and cultivated taste.* Those who were most intimately acquainted with him, and had the best opportunity of observing him in the walks of social life, will testify, that no one could more strongly feel the claims of the poor and ignorant upon his sympathy and his services. His generosity to the injured and the defenceless knew no bounds, not even those which prudence might have prescribed; and I deem it no trivial praise to say of him, in these degenerate times, that the sacred altar of liberty was ever glowing in the temple of his heart. But he is gone to that world where there are no sufferers to move his compassion; where the groans of the persecuted and the oppressed will no more call forth his tears: he is gone to that God who, adored be his name, will have mercy on the frailties of his imperfect children; to that happy land where disappointment and anxiety will no longer weigh down the immortal spirit; to that holy and blessed community where, in the exercise of the most exalted and fervent love, all will be helpers of each other's joy!"

* Mr. Small's general practice, before his removal to London, was to preach without the use of notes. The only sermon which he gave to the public has been deservedly admired. It is entitled, "The Unity and Simple Personality of God," and was preached at Oldbury, June 20, 1816, before the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties.

TO CORRESPONDENTS.

As we have pledged ourselves to conduct our work on the principles of impartiality, candour, and charity, we beg leave to suggest to our correspondents, the necessity of *their* strictly adhering to these principles, in order to enable us to fulfil *our* engagements with the public. We would particularly direct the attention of our *controversial* friends, to our fixed determination, not to suffer our pages to be disgraced by any personalities, or illiberal reflections on the characters or motives of the persons from whom they may differ. We shall give full space to *argument*, but none to *scurrility* or *abuse*.

The nature of "*The Birmingham Magazine*" being such, as to admit a fair hearing of both sides of a question, the sentiments of the Editor are not in any case to be identified with those which may be expressed in any part of the work, unless his own signature be annexed. The present Number will show the propriety of this notice; since the writer of the letter on "*Catholic Emancipation*" is the advocate of opinions, that are directly the opposite of those which the Editor entertains on that important subject.

"Christianus" will perceive that we have substituted "C." for the former signature, to one of his papers. As he is engaged in the Trinitarian Controversy, under the name of "Christianus," it will prevent confusion in the references, that may be made to his articles, if he restricts this signature to his communications on that subject.

The Lines by "M." were received too late for insertion in the present Number; they shall appear in our next.

The strictures on the Rev. Henry Montgomery's speech, at the synod of Ulster, shall have a place, as soon as we have inserted the speech itself. *Justice* requires this arrangement.

Our valued correspondent, "Christianus," has handed to us some observations "*On Human Happiness*;" favours have been also received from "Selector," "Vermiculus," "St. Clair," and "H.H.:" all of which want of room obliges us to postpone for a month.

We fear, that we cannot give publicity to the remarks of "*Britannicus*," on a certain admired picture (at least in their present form), without running the risk of doing an injury to a distinguished and deserving artist. The generous feelings of the writer, which are not unknown to us, will, we are convinced, ascribe our suppression of his letter to the right motive.

To our various correspondents, who have so largely contributed to our present Number, our acknowledgments are justly due, and are here cordially presented.

Should our amiable and facetious friend, at the "*Top of the Chestnut Avenue*," confide to us any more of his literary lucubrations, we shall take care that our compositor does him ample justice in the number and arrangement of his types. "*A word to the wise*."

Our correspondents, who are desirous of early insertion for their articles, are requested to forward them to the Editor before the *15th of the month*; as the arrangements for each number must necessarily be completed by that time.

THE BIRMINGHAM MAGAZINE,

OR,

Literary and Theological Repository.

VOL. I.

DECEMBER, 1827.

No. II.

ON THE PLAN OF A MAGAZINE.

To the Editor of "The Birmingham Magazine."

SIR,—I am a great reader,—that is, I read all the Magazines and Newspapers, for I think they contain the cream of all that is interesting in books, no matter what the subject is of which they treat. I am not certain, but that my predilection for this mode of study may be traced to the early habits and occupations of my childhood. For my great aunt had such a decided and overpowering *penchant* for "Mr. Urban," that she would allow me no school-book, but some of his productions, so that I even learned my letters from the large capitals that are so abundantly scattered over the pages of the "Gentleman's Magazine," and to this day, although she is long since defunct, I can truly say that her advice, "never to meddle with any of the trash called Pupil's Guides, Vade Mecums, Young Man's Companions, Ladders of Learning, and such like," has not once been disobeyed by her loving nephew.—Sir, if you could just peep into my snug little sitting-room, and see my old friends and companions, the Mags of every age and name, so carefully provided for in respectable half-bindings, and in orderly rows on pretty, well-dusted shelves faced with mahogany, I am sure you would be delighted, and say that I am a happy fellow, with no despicable share of taste and discrimination in the selection of my authors. Sir, if you but mention a single subject that has been noticed by any of my favourites for the last five and forty years, I can show you the chapter and verse—I mean the page, column, and line, where the original authority is to be found.

I have said this much about myself, to let you see, that it is no vulgar correspondent that now addresses you—"Odi profanum vulgus," as a learned and ingenious writer in the "New Monthly" has it—and to bespeak your attention to a suggestion, quite original—one of my own I assure you, that I have been turning over, and cogitating and maturing, for the last nine

months. I am positive, if you will adopt it, it will be the making of your Magazine. You know, Sir, very well, that we are not the same kind of people all the year through, but are as changeable as the seasons, sometimes icy, sometimes blustery, sometimes gloomy, sometimes melting, sometimes merry, sometimes despairing, sometimes filled with hope.—Now it is my serious opinion, that the changes of the weather work all these varieties of temper within us; and on this principle would I construct a Magazine, that is, if *I* were an Editor, like you, which would be universally entertaining, pleasing, and instructive. I do not say, that I would have a different pattern-card of subjects for every *month*, but I would particularize every *season* with an appropriate selection, according to the kind of disposition or propensity which is at that time *epidemic*, as the London Dispensary correctly expresses itself. I will just give you a sketch of the topics which *I* would range under the head of every season.

In winter, that moping, melancholy time of the year, when you are never comfortable, but when you have your toes on the fender, and lolling back in your arm-chair well stuffed with hair or feathers, watching the faces and landscapes in the fire, nothing is worth reading but accounts of shipwrecks, murders, apparitions, and fairies, they are so in tune with one's feelings at such a time.—I *do* like above all things a good ghost-story on a dismal whistling night somewhere about December or January,—and then I would have a few conundrums and riddle-my-rees, for the young people, whose taste has not been matured to relish those higher delicacies of entertainment. In poetry you might have something in the way of Pope's "Unfortunate Young Lady," or "Margaret's Ghost," or the "Young Maiden's Garland," so as to preserve unity of design in all the parts of your miscellany.

Your spring assortment might be of a somewhat livelier cast. Now bring forward your flower-pieces, "your odes to daisies," "invocations of the lark," "pleasures of hope," with all your variety of light scraps about *love* and *sympathy*, and *happiness*. A few elopements and occasional crim-cons, are very taking articles at this season.

The summer market must have a still different kind of commodity,—things that you can glance over in a minute and throw down, or take into your hand and doze over in some shady place out in the fields. They must be short, not to give one too much labour to get over them. "Anecdotes," "diaries of visits to watering-places," "fragments," "extracts from my portfolio," "lines from an unfinished poem," "speeches from an unpublished play," and any thing of that kind, that does not matter if you break off in the middle, when the flies are teasing, or the sun too hot.

Your autumn collection should be all sentimental and

pathetic—about “fallen leaves,” “drooping flowers,” “withered hopes,” and “blighted hearts.”—This is the fittest time in the world for a *duel*, particularly if any of the parties be killed, or likely to be hanged for shooting his antagonist; “advices from the East,” announcing a plague or an earthquake, may be turned to good account at this period; a fine thunder-storm also, forms a rare piece of autumnal recreation, which ought never to be omitted.

I have thus communicated to you, Mr. Editor, a plan which is the result of much observation and deep thought. If I were not a man of experience, it might be imprudent in you to fall in all at once with my advice; but as I must be allowed to have had some opportunities of knowing what’s *what* on such subjects, I hope you will not charge me with presumption if I beg you to look to it, that you do not let this golden pippin drop through your fingers.

I am your friendly adviser,

IZZARD.

OBSERVATIONS ON THE BIRMINGHAM MAGAZINE AND THE TYROLESE MINSTRELS.

To the Editor of “The Birmingham Magazine.”

SIR,—Perhaps it is because my literary taste is vitiated (although I am not aware of being an Apicius in letters); but I confess that the pleasure which I received from the perusal of your Number I. underwent, to speak in the Birmingham dialect (not however “to speak it profanely”), the diminution of a discount, when I perceived that the banquet finished without its usual complement—the dessert. In vain did I look for that agreeable medley, “*de cunctis rebus et quibusdam aliis*,” that generally brings up the rear of Magazines, headed Table-Talk, Magaziniana, Scrapiana, Varieties, Chit-Chat, or what not;—it was not there. It could not surely be a religious scruple that prevented you from laying out a corner for wit and humour, for the facetiæ and nugæ of the day, in your literary map of Birmingham; much less could it have been your intention to hint at the absence of these qualities in this town, by treating them as map-makers would a desert, and a *terra incog.* which are universally left blank. No, the omission must certainly have only been accidental. What can be more amusing than the heterogeneous compound which forms the tail-piece of every other periodical, in which little dashes separate a sally of wit from the sage dictums of some pedantic philosopher, a scientific notice from a sly inuendo, a barren fact from a whimsical fancy, a satirical hint from a blunt truth? Mixed up, a dozen on a page, they divert, if not singly, at least by their combination, variety, and singularity of juxta-position. Many a stray thought, worthy of being “handed down to pos-

terity," will perish for want of a durable local habitation, and the "remarkable events" of Birmingham will take place, unobserved by the million, unless treasured up, for the benefit of some future historian, in your "Chronology of the Month," Vade Mecum, or whatever you may please to call it. There is no intelligence, from the last excavation at Herculaneum or the Thames Tunnel, to the last ascent of Chimborazo or the last comet discovered, that may not be registered, without preface, under such a rubric. The epistolary form adapts itself with difficulty to these literary *ad libitums*. Thus, (to give an instance of what I mean) if you should wish to say a word or two respecting the late visit of the Tyrolese Minstrels, you would be compelled, in the absence of a pliable medium of readily communicating your ideas to the public, to begin *ab ovo*, somewhat in this fashion :

"To the Editor of the Birmingham Magazine.

"Sir,—Supposing that it would be interesting.....Tyrolese, I take the liberty.....account of it. But, before I begin, I beg to say a few words.....origin of harmony.....subject may be properly understood.

- A. M. J. "Music.....singing of birds (*a*)....harmony of the spheres (*b*)....perforated branches of trees and the skins of animals fastened tightly over hollow trunks of trees (*c*)....(about five pages down to the Flood) reeds, after Noah.....instrument.
- 2000 B.C."hollow metal tubes.....under Semiramis.
- 1550 B.C. "Choirs of the Israelites (*d*).....Pharaoh....after the passage of the Red Sea.....dancing and singing round the golden calf (&c. 3 pages).
- 1225 B.C. "Amongst the Greeks, however, Orpheus (*e*)....moved the very stones by the charms....(here the author takes 3 pages to return to Jerusalem).
- 999 B.C."rites of the Temple.....David.....harp to sooth the melancholy spirit of Saul. (Back to Greece).
- 944 B.C."peculiarity of rhythm (*f*).....songs of Homer. (*g*)
- 814 B.C. "Pelops....chiefly during the Olympic games (*h*).....lyre, accompanied by the voice. (*i*)
- 624 B.C. "Besides....astronomy, philosophy, and music, by Thales, of Miletus (*k*)....modes, such as the Doric, Ionic, Lydian, Mixolydian, Phrygian, and Æolian. (*l*)

(*a*) Mason's Book of Nature. (*b*) Heineccius, de ton. vol. 9, page 736. (*c*) Dr. Burney, passim. (*d*) Genesis. (*e*) Herodot. (*f*) Rameau, sur les cadences. (*g*) Vassius, de omnibus, &c. cap. 9. (*h*) Ibid. cap. 15. (*i*) Sir John Hawkins. (*k*) Pellegrini, della musica, p. 315. (*l*) Kirnberger, kunst des reinen Satzes, 2 Theil.

591—81 B.C.“ the performance of the Pythian and Isthmean games, and the first tragedy. (*m*)

283 B.C.“ according to manuscripts on music in the Alexandrian library. (*n*)

Christ born.“ progress of the art under Augustus, &c.harp of the Jews is not the Jew's harp, (*o*) (&c. down to A.D. 1827, closing with the Tyrolese.”)

Now I not deny that the above learned abstract of the history of music is of infinite value ; nay, I do not even for a moment hesitate to confess, that the labour it required has greatly exhausted my mental and bodily strength (though I perceive this instant, that I have forgotten to treat of the origin of the bagpipes, and the pandean-pipe, and of many other weighty matters belonging to this subject), nevertheless I should think it more pleasant were you, *ex cathedrâ*, to begin at once comfortably with the pith and marrow of your narrative, in the usual editorial way ; *hunc in morem*.

“ We were present at the exhibition and performance of the Tyrolese Minstrels, the Rainer Family, and confess ourselves equally pleased with the music, the almost primitive simplicity of manners, and the appearance of these good people. It is quite a treat, in this refined age, occasionally to meet with genuine, unsophisticated nature, be it in manners or harmony, since the ethics of *bon ton*, as well as music, have lately undergone such superfine handling, that greater connoisseurs of either, than ourselves, have sometimes been led to mistake the one for cant and the other for noise. But for the well-known localities of the Royal Hotel, we could have imagined ourselves amongst the Loo-Choo Islanders. We will leave it to those who have heard them, to describe *viva voce*, the effect the simple mountain strains produced, to those who have not ; it is quite beyond our strength ; for this to us new genus of song, affected us with a new genus of sensation, which in fine writing would perhaps be called a “ delightful pain,” or an “ agony of pleasure.” It was a thrilling through, and vibrating and throbbing about, some organ in the pectoral region ; but whether this is the organ of music (for we are no phrenologists) we do not know. It warmed us into a state of soft, not boisterous, hilarity, and seemed to expand a certain something within us, which we would advise physiologists to denominate the viscera of benevolence and kindness. It was our great good fortune that we did not meet that evening with some poor man or other on our road home ; because our humanity, thus excited, might easily have been tempted, in spite of these hard times, to draw the shilling and sixpence side of our purse, instead of the copper end.

(*m*) Feyjoo, *cartas curiosas et eruditas*. (*n*) C. Maii. M.S. lately discovered in the Vatican. (*o*) Aaron Wolff ; notes on the Talmud.

“So plain was the harmony produced by these simple peasants, that we should feel inclined to call the singing of four of them “plain chant,” were we not afraid of making a technical mistake. It was a smooth and even web of harmony composed, as we are told, of few chords, inlaid by the melodies of the fifth, a surprising falsetto, with an elegant and striking pattern. Their’s were not the scientific and intricate harmonies of Weber, Clarke, or Calcott, but national tunes, given in a national manner. The echoing voice of the male soprano, now above, now below the falsetto, performed a kind of *vocal ranz-des-vaches*; and yet, in the *effect* of the lower notes at least, not so exclusively vocal, that we did not frequently imagine we heard a fine organ, clarionet, or bassoon.”

Birmingham, Nov. 8, 1827.

ALLEGRO.

Ludwig

WAKING THOUGHTS.

(For “The Birmingham Magazine.”)

AND was it but a dream—a fantasy
That creeps across the brain, when sleep absorbs
The intellectual pow’rs, and gives the rein
To Fancy’s wanderings? Do I again
To earthly life awake—to mix once more
In its heart-rending cares, and longer bear
The load imposed upon mortality?
Visions of brightness! have ye pass’d away?
Oh, let me call you back! my spirit longs
To break its earthly bonds, and fly to join
You in your blest abodes.

Methought the hand
Of Death was gently laid upon my eyes,
And that the realms of everlasting bliss
Were open’d on my sight: without a pang,
And breathing heav’nly peace, my soul look’d back,
Without a sigh, on all things here below,
And waited for its transit to the skies.
Oh what a state of blessedness was this!
The transport yet its hallow’d influence flings
Around my thoughts, and lifts them heaven-ward!
But Happiness is nought beyond a dream—
And waking Mem’ry to my mind reveal’d,
That still, a pilgrim in this troublous world,
I must pursue my way.

But, Gracious Pow’r!
When by thy guidance I have run my course,
May such a ray of tranquil happiness,
As at that moment on my senses beam’d,
Attend my passage from this vale of woe.

Birmingham.

M. ore

EXPENSE OF PATENTS.

To the Editor of "The Birmingham Magazine."

SIR,—Perhaps there is no town in England whose interests are more deeply connected with patentee protections of its inventions, than Birmingham; the character of this large and populous town is proverbial for the ingenuity of its numerous artizans, and their admirable improvements in articles of utility and ornament; and justice requires, that the inventors of such improvements should be able to secure to themselves an adequate compensation for the ingenuity, time, money, and attention expended thereon. The Government very properly, Sir, provides that security, by patent right for a limited time; but by the present arrangement, this is done at so enormous an expense, that comparatively few are able to encounter it; and thus the benefit of many useful inventions is lost, either to the community or to the inventors. And even when patents are obtained, the charges thereon, being necessarily laid upon the protected article, must either enhance its price, or diminish the profits of the owner, in an equal proportion, either of which is a public injury.

This is owing, Sir, principally, to what I conceive to be a very unjust principle, in the issuing of patents; and one which ought to be abolished.—By the acts of Union, Scotland and Ireland are constituted integral portions of the *one* "united kingdom;" why therefore oblige a patentee to take out a separate patent for each of those portions?—And thus put him to treble the expense of a single patent, for the protection of his rights, in what is in fact, now but one kingdom? This is in my opinion most unjust and oppressive upon the subject; and is a dreadful tax upon that ingenuity to which the nation is so much indebted for her prosperity; and to which she must still look forward as the principal defence of her manufactures from the rival powers of foreign countries, where labour is so much cheaper than in England.

I therefore, Sir, take the liberty of suggesting to the inhabitants of Birmingham, that it might be advisable for them to prepare a petition to be presented to Parliament, during its ensuing session, praying for an alteration in this important matter; and not only that one patent may extend to every part of the united kingdom, but also that the enormous fees payable even upon that one, may be reduced to a reasonable compensation for the trouble and expense really incurred by the issue. There is no reason, Sir, to doubt but that such an effort would be attended with success, if the matter be fairly represented and properly supported.

I am, Sir, your's, &c.

Birmingham.

MERCATOR.

THE FUNERAL ON CHURCH ISLAND, *A Scene in Ireland.*

DURING the time I remained in Portglenone, I amused myself, when the weather was fine, by traversing a part of the surrounding country. I remember once, in company with two gentlemen, to have sailed in a boat up the river Bann, to a place a little above Toome Bridge; and, as a matter of course, we had to cross the silvery lake of Lough Begg. On the south-east side of this lake, is the beautiful and retired cottage of Drumraimond, which is worthy of the notice of inquisitive travelers. It is surrounded by trees of various sorts and sizes; and as we approached it by the lake, it seemed secluded in the most peaceful solitude. The little path that conducted us to the cottage, was covered with those beautiful pebbles, of different shapes and colours, which are found in Lough Neagh. The cottage itself was low, but commodious, and was thickly thatched with the haulm of corn. Its front was dashed with those rich coloured pebbles, as above described, and its windows, though small, were in the Gothic style. The interior of this retired dwelling was in keeping with its beautiful simplicity of architecture; but every thing they contained served to make its several little apartments peculiarly comfortable.

After we had taken an imperfect survey of this place, we sailed out to the interior of Lough Begg, and landed upon Church Island. In the centre of this island are the ruins of an old church, or chapel, from which it derives its name, and which, tradition says, was built soon after St. Patrick came to Ireland. Close to this ruin is a handsome tower, which can be seen at several miles' distance, and which is a very great ornament to this part of the country. The scenery is truly picturesque, when beheld from a ridge of high hills, that lie a few miles to the east, and whose base is laved by the clear waters of the river Bann. The island contains about three acres of land, is uninhabited, but naturally ornamented with large bushes of woodbine and hawthorn; and in the midst of it, there is a repository of the dead, covered with raised heaps of earth, "with nettles skirted and with moss o'ergrown."

Whilst we remained on the island, the waves of the lake had become tumultuous, and impelled each other forward by the increasing force of the wind. One of our companions beheld a crowd of people on the western side of the lake; and, in a short time, we saw several little boats filled with people apparently coming towards us. It was a funeral. The boats soon reached the shore. A coffin thickly covered with ornaments was laid in the earth; and I saw by the inscription on the lid, that it contained the body of a young female who had only reached

the age of twenty-one. To a casual remark from one of our party on the stormy state of the lake, one of the by-standers replied: "It is ever thus when a funeral comes to the island. Even in summer, when the weather is calm and the water still, no sooner is a corpse brought to the edge of the lake, than the whole surface becomes rough and tumultuous. And no wonder," continued the narrator, in reply to our looks of incredulity,—“no wonder that the lake is so rough as it is to day.—*Her* lot of life, poor thing, was cast in troubled water!” I afterwards learnt that the young female, whose remains we had seen consigned to the earth, was the daughter of a respectable farmer in the parish of Ballyscullian. Between her and the son of a neighbouring farmer there had existed a pure and ardent attachment, even from their earliest days. In childhood they were almost continually together; and when the young lady was sent by her parents to a boarding school in Belfast, the boy, who was then grown up a tall and handsome stripling, was enabled, by the good offices of a rich uncle, to pursue his studies for the ministry at the Academical Institution. Their attachment became strengthened by years; and when the young lady quitted the school, they found means to meet—promised to be constant in affection, and exchanged love-tokens as pledges of their sincerity. But while hope was the highest and expectation the most sanguine, the uncle of the young student died intestate; and his property fell into the hands of near relations. Deprived of the means of pursuing his studies, the young man was obliged to return to his parents; and as misfortunes seldom come singly, the parents of his mistress now expressed their decided disapprobation of the attachment which existed between them, and forbade all further intimacy. Unable to obtain an interview, the student found means to send a letter to the object of his affection, in which he bade her farewell—stated his resolution of going to America, to push his fortune—vowed eternal constancy—and promised to return when his circumstances would enable him to seek her hand with greater prospect of success. In April, 1823, he embarked from Belfast for America, and shortly after his arrival he obtained a situation as clerk to a merchant in Charleston. Here he applied himself to business with all the ardour which hope and affection could inspire, when he was seized by a fever, which, in a few days, carried him off. The news of his death reached Ireland. His mistress heard of it. She neither said nor wept much, but she fell into a state of drooping melancholy; and the hectic of consumption was soon all that was left of the bloom of youth, health, and beauty. She died; and it was her mortal remains that we saw brought across the troubled waters, and consigned to the quiet earth in the burying ground of Church Island.

Malone, October, 1827.

W. M.

ON THE USE OF HISTORY.

LETTER I.

(Translated from the French, for "The Birmingham Magazine.")

I have often had occasion to remark, that nothing is more unserviceable than the study of history, on account of the improper mode in which it is conducted; while there is no pursuit, from which greater benefit might be derived, if it were managed with judgment and attention. The memory is generally loaded with an immense number of dates, names, and events; and *he* passes with the world for a learned man, who is able to repeat in so many words, what he has either read, or gathered from the narrations of others. A young person, who perceives that he is applauded for this quality, readily fancies himself to be very clever; and as at this age, we form our opinions of things in most instances, from the sentiments which we hear expressed concerning them by our elders, the youth so flattered, unavoidably conceives a high idea of his own proficiency, since he finds, that nothing more is required on his part to merit the praise of his friends, and that his instructors always take honour to themselves, for the facility with which he can rehearse every thing, which they have compelled him to commit to memory.

The true use of history, however, does not consist in our being acquainted with a multitude of events and transactions, without making any reflections or comments on them. This manner of learning them, solely by memory, does not deserve the name of knowledge; for *to know*, is to understand things in connexion with their causes. Thus, to know history, is, to know mankind, who furnish the materials of history; to study history, is, to study the motives, opinions, and passions of men, so as to discover all their secret movements, windings, and changes, and detect the various delusions which they practise on the understanding, and the arts by which they surprise and betray the heart.

It is my wish, that young persons should be accustomed by degrees to make simple and natural reflections on the most remarkable passages, which they find in history; in order that their course of reading may form them into *men*, and not into *parrots*; for we can scarcely give a better name to the majority of those who speak on such subjects. Let it not be said, that they are incapable of such an exercise. It is never too early, to begin to treat children as rational beings; from the moment that they can speak, they can reason. This opinion of the incapacity of young people for the task of reasoning, is an admission for the sake of the masters, rather than of the scholars. Because the masters know not *how* to make them

reason, it is their interest to say, that the thing is impossible. As they are ignorant of the art of employing the “mind’s mid-wife” (as Socrates says) to enable their pupils to bring forth, to search within themselves, and there discover the treasures of light and wisdom, which Nature has deposited in those recesses; they ridicule this wonderful art, as a mere chimera of the fancy, even though Plato has so distinctly shown the method of its practice.

But even if the masters were capable, the false pride of parents would always hinder their success. For, reflection does not effect as much for the enriching of the memory, as for the forming of the judgment; it tends rather to enable the pupil to think soundly, than to talk much: but parents wish themselves to behold the proficiency of their children, and the greater part of them are not so well qualified to appreciate the good qualities of the judgment, as to understand the facts of history, which are reported by the memory. Besides, their anxiety is, that their children should appear knowing above their years, that they should have matter for much conversation, in speaking of things which are not familiar to the vulgar, and which are amusing in themselves (as all historical relations are;) whereas, the principal object of the method which I recommend, is to habituate young people to speak little and reflect much; never to talk of what is recorded in history, for the mere purpose of showing that they know it; nor to consider historical facts as any thing more, than as authorities to support reason, or as subjects for its exercise and improvement.

Moreover, since this mode of studying by reflection consists in making natural and familiar observations, which every one thinks he has known and has formed, the moment he hears them mentioned, though he may never have thought of them before; it seldom happens that they excite much admiration. But history on the contrary, being a thing which nature does not teach, every body readily acknowledges as a novelty, what he hears spoken of for the first time, and thus regards the knowledge which another may have of it, as a possession of which every one else is destitute, and consequently as something peculiarly estimable, which serves to advance and distinguish the owner. It is also to be taken into the account, that parents have often no other end in view, than to qualify their children for attracting the admiration of the larger number of mankind, which is always that of the ignorant and undiscerning: but how contemptible is such praise! how dangerous to the young, to be accustomed to this empty triumph!

Hence it happens, that history, instead of enabling them to learn as it were of themselves, the science of true morality, by the reflections which we would have them to make on the most remarkable and instructive passages which they read, only serves to deceive themselves, and others as ignorant as they,

into the belief, that they know something, when in reality they know nothing. Of all the conceivable dispositions of the mind, none is more dangerous than this. For, as a truly learned man is more worthy of honour, than a downright clown who has never mastered the alphabet; so this ignoramus is a more estimable character, than he, who, because he has been forced to study, fancies himself to be a great scholar, when he has no pretensions to the name. Thus it would have been better for a young man, brought up in this superficial manner, if he had never seen either books or masters; since he would at least have known that he knows nothing, as all those know respecting themselves, who have never seen them; instead of which, he is now so deplorably ignorant, that he does not even know his ignorance.



VERSES,
ADDRESSED TO E.

THERE is an eye, that oft has watch'd
The smile upon thy fair cheek playing;
AND as it were, with rapture snatch'd
The thoughts, that in thy breast were straying.

THERE is an ear, that oft has heard
Thy silvery accents, love, with pleasure—
AND drank delight from every word,
That flow'd from thee, love, without measure.

THERE is a heart that oft has burn'd,
For thee with pleasing, fond emotion—
AND oft to thoughts of thee has turn'd,
With all the rapture of devotion.

AND spite of all the world can do,
That heart, dear maid, from thine to sever—
TO thee I vow, 'twill still be true,
AND love but only thee—for ever.

— near Birmingham.

S. F. J.

ON THE PRINCIPLES OF METHODIST ADMINISTRATION.

(THE following article, the first of a series on the same subject, has been received from a very respectable Correspondent, who was lately a local Preacher in the Wesleyan Methodist connexion, but who has separated from it, on the grounds therein stated.)

To the Editor of "The Birmingham Magazine."

SIR,—It is my purpose, through the medium of your publication, to call the attention of the public, and especially of the members of the Methodist Society, to those peculiarities which distinguish the constitution and government of the Wesleyan community, from that of every other society of Christians. I am not about to explain the *doctrines* which are taught, nor to speak of the *effects* which have been produced on the religious character of the country, by the propagation of Methodism. And as I have here nothing to do with these questions, I will allow, *for argument's sake*, that all which Methodist preachers teach is unadulterated truth, and that every effect which the most sanguine patron of methodism could desire, has been produced. I wish at present to enter into no controversy on such subjects; and beg the advocates of the system to take whatever advantage in the argument may arise from these concessions, provided only, that they will fairly meet the difficulties which present themselves to my mind respecting the character of its *constitution*.

I find it stated in a book entitled "*Chronicles of Methodism*," by Samuel Warren, LL.D. himself a methodist preacher, that "there are three great epochs in the methodistic legislation." The first reaches to the death of Wesley; and as the conference was, up to that period, called together, directed and dissolved by him at pleasure, the government was doubtless decidedly in his hands, without any acknowledged power of interference on the part of the preachers on the one hand, or the people on the other. The second epoch extended from the death of Wesley, to the year 1797, which may be called a kind of *interregnum*, in which no proper form of government was settled, and the societies were distracted with many fears respecting the continuation of their system. The truth is, that so violently did the preachers, during this period, contend for the retention of all that power which Wesley had before exercised, that there was reason to apprehend the most fatal consequences from their proceedings. In 1795 however, it became apparent even to them, that some *sedative* must be administered forthwith, in order to allay the excitement created by their arbitrary measures; and in a conference held that year at Manchester, a document was drawn up, entitled "*Articles of*

Agreement for General Pacification." These, together with several additional regulations made in the year 1797, at Leeds, constitute the only barrier which the people of the methodist society have against the encroachments of their preachers. The question at issue is, "Are they sufficient?" I take the negative side of this question, and shall be glad to know what arguments can be adduced by any friend of methodism, as it is now constituted, in answer to those which I here advance.

It is of great importance to the reader, to understand clearly, that the preachers themselves do not dispute the position, that whatever power the people possess, is derived directly and exclusively from the "Articles of Pacification."—Before the enactment of these, the Conference were absolute lords and masters of every thing respecting the government of the society. So that the law of pacification does not come in aid of any former laws, and is not something superadded to rights which had been previously enjoyed by prescription or otherwise, but finds the people absolutely slaves, and gives them *all* that they now claim of right to interfere in the affairs of the society. If there is any thing which is not clearly defined in this code, the preachers have still the law respecting that, in their own hands. This gives to the Conference a wide range for the exercise of authority which they well know how to improve. It is a fact not generally understood by the people, though I am persuaded it will not be denied by the preachers; for it is that on which they have in many instances proceeded in the administration of their laws.

The articles of pacification give some kind of power to certain meetings, composed of the Leaders, Stewards, &c. of the methodist society in any given place. But there is one important provision which they make in favour of their own body, and that is, that the Superintendent Preacher, shall *ex-officio* be chairman of every such meeting. And even if that preacher himself be accused of misconduct, he cannot be prevented from occupying the post of *judge* as well as *criminal*, in his own cause! The influence which such a regulation has upon the government of the society is beyond all calculation—and virtually interferes greatly with the liberty of the people. Another regulation is "that if any Local Preacher, Trustee, Steward, or Leader, shall disturb the peace of the society by speaking for or against the introduction of the Lord's Supper, or concerning the old or new plan (so called), the Superintendent of the circuit or the majority of the Trustees, Stewards, and Leaders of the society so disturbed, shall have authority to summon a meeting of the Traveling Preachers of the circuit, and the Trustees, Stewards, and Leaders of that society. Evidence shall be examined on both sides, and if the charge be proved, the *Superintendent Preacher* shall expel from the society, the person so offending."

Here is liberty ! liberty to hold one's tongue, but not liberty to speak. The rule is most absurd, as well as tyrannical. For it does not apply to *what* a man says or does, but to the *effects* of it. It does not apply to that which a person might understand, and be prepared to avoid ; but it applies to contingencies which cannot be foreseen, and consequently cannot be provided against. The law does not say, if a man utters falsehood, he shall be punished ; if he speaks against the truth, he shall be expelled. But whether he is right or wrong, whether he administer medicine or poison, yet if disturbance ensues, he shall be turned out of the society. The thing to be maintained is not truth, but peace, and peace it may be, at the expense of truth and conscience. But then, who is to turn out this offender, who may perhaps be offending against nothing but error ? Not the persons assembled in the meeting convened for that purpose. They may hear the cause and receive evidence, and if the charge be proved, then "*the Superintendent shall expel from the society the person so offending.*"—The other members of the meeting have nothing to do with it, but to stand, and see the Preacher administer the law ; and if the opinion of every one present should be opposed to that of the Preacher, *he can still, on his own sole authority, expel the offender.*

That I do not mistake the rule, is plain, from the explanation which the Conference itself gives of it. "The members of our societies are delivered from every apprehension of clandestine expulsions ; as that Superintendent would be bold indeed, who would act with partiality or injustice in the presence of the whole meeting of leaders. Such a Superintendent, we trust, we have not amongst us, and if such there ever should be, we should be ready to do all possible justice to our injured brethren."

It is only necessary to say, in answer to this : that some Superintendents are "very bold indeed !" Perhaps few bolder men could be found in the country. They have every thing to make them bold ; but nothing more tends to this, than the conviction that all power respecting the expulsion of members is entirely in their own hands. I admire the avowed readiness of Conference to avenge an injured brother, but supposing that their conduct had not been at continual variance with such a declaration, yet why should they by such a law render it possible for one man to tyrannize over a whole meeting, when they might easily have avoided it by permitting the case supposed, to be decided by a majority of votes !

But with respect to the appointment of Leaders, Stewards, and Local Preachers, the Leaders' Meeting has some power. The *nomination* of the person *being in the Superintendent*, the *approbation or disapprobation in the Leaders' Meeting*. The Leaders may thus introduce a person into an official situation

among them, provided the Superintendent sanctions him ; and they may reject one, though the Superintendent patronises him. But their power of election does not extend to any whom their chairman does not propose. And if the Superintendent finds, that he has made a mistake in recommending a person who proves troublesome to him, he can without difficulty rid himself of the annoyance, by the instant expulsion of the offending member.

It is worthy of notice, that even this partial exercise of power, guarded as it is by the inspection of Preachers, and neutralised as it is, by vesting a power in the hands of the Superintendent, which can easily reverse any of its acts, is the greatest boon which this boasted plan of pacification confers on the Methodist community. There is not a shadow of power given to a man as a *methodist* ; he has no right to interfere in any thing as a mere member of the society. He must be a Leader before he can exercise the slender prerogative here doled out with so much reluctance. So that there is nothing in this system corresponding with the privileges of Englishmen, who return to Parliament those persons who are to legislate for them, and thus have a voice in the enactment of those laws by which they are governed. Conference gives to the Leaders a *little power, to the people none at all.*

But it would be more proper to say, that Conference lends the power rather than *gives* it to the Leaders, for there is the most cautious provision for the recall of whatever Conference may have granted, whenever circumstances may seem to render such a measure necessary. “ In respect to all new rules, which shall be made by the Conference, it is determined, that if at any time the Conference see it necessary to make any new rule, for the society at large, and such rule should be objected to at the first quarterly meeting in any given circuit ; and if the major part of that meeting, in conjunction with the Preachers, be of opinion that the enforcing of such rule in that circuit will be injurious to the prosperity of that circuit, it shall not be enforced in opposition to the judgment of such quarterly meeting, before the second Conference ; but if the rule be confirmed by the second Conference, it shall be binding to the whole connexion.”

Suppose then, the Conference of 1823, to resolve that the Leaders’ Meetings shall have no longer the power to admit members of their own body ; and suppose a few societies in the large towns to hear of this, before their first quarterly meeting, and they should unanimously object to it, they can only suspend the operation of the law in their own circuits ; and that only for the remainder of the current year, and then the Articles of Pacification are swept away, and

“ Like the baseless fabric of a vision,
“ Leave not a wreck behind.”

Now, Sir, the question with me is, not whether the Conference *will* act so or not, in opposition to the people, but whether it *can* act so or not.

Public virtue is not hereditary. The present Conference may have as much integrity as it has power, and may profess its determination to interfere in any case of oppression, and shield the private member from the cruelty or injustice of the Superintendent; but the resolves of the present Conference, unless embodied in laws which bind the *governors* as well as the *governed*, can avail nothing to the preservation of equity and moderation in Conferences, which shall be assembled when the present generation shall have been gathered to their fathers.

There wants something in Methodism which shall render it impossible for Preachers to be arbitrary without being answerable for their conduct; something which shall give the people a voice in the formation of laws—in the management of funds, and in the general direction of affairs. If you ask me what that something is, I will answer in a single word, REPRESENTATION.

Your's,

Z.

MATHEMATICAL QUERIES.*

To the Editor of "The Birmingham Magazine."

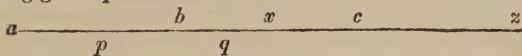
SIR,—The Geometrical Proposition contained in Query first, appeared some time back in the "Birmingham Journal," to which the solution given by B.C. was erroneous; if you think it, and its companion, worthy a place in your valuable Magazine, your inserting them will much oblige,

Your's, &c.

THE PROPOSER.

QUERY I.

Given the right line ac divided in b ; it is required to divide it again in x between b and c , so that $n. axc$ shall be to $m. bx^2$ in a given ratio, n and m being given quantities.



QUERY II.

Required the internal dimensions of a cylindric measure, which shall contain a quart, imperial measure, under the least internal superficies.

* (In noticing a suggestion of our ingenious correspondent who has furnished us with these Queries (from whom we hope to hear again), we wish it to be understood by him and all our readers and correspondents, that we are desirous of enriching our pages with communications on Mathematical and Philosophical Questions. We shall however, expect to be intrusted with the Solutions of all such questions, before we propose them for the consideration of the public. That has been done in the present instance, in as far as regards Query I. Our scientific friends will at once see the necessity of such an arrangement—ED.)

THE IRISHMEN'S BARGAINS.

(For "The Birmingham Magazine.")

FROM Mersey a steam-packet sail'd for the Liffey,
 With Paddies well freighted—'cause harvest was done—
 When they'd nothing to do, they set off in a jiffey—
 Without wages to idle, they thought was no fun.
 With his back 'gainst a water-cask stood one in wonder,
 Such strange things had ne'er met his sight sure before ;—
 For "the *crater*" that carried him, bellow'd like thunder,
 And her tail spouted smoke, as she ran from the shore.
 Both his eyes and his mouth were in gazing quite busy—
 But "he wish'd, they'd build *bridges* across the big sea,
 For this rumbling and shaking made his *stomach* so dizzy,
 He'd rather work hungry in the bog all the day."
 As he mus'd thus alone, an old comrade address'd him,—
 In speech, form and dress, a true son of the sod,
 That seem'd all prepar'd for the job that was next him,
 To handle the sickle, or shoulder the hod ;
 "Och ! how goes the world wid' you, man, since we parted ?"—
 "Oh troth it goes *round*—but I'm uppermost now ;
 For I made such a bargain, just after you started,
 It bates all the others—a priest to a sow.—
 You know the young *coul*t that I bought there so lately,
 Three sov'reigns and sixpence was all I would give ;
 But I clipp'd him, and brush'd him, and dress'd him so nately,
 That I *sould* him at Chester for *twelve*, as I live.
 These Englishers yonder, they've got no true *gumption*,
 The *childer* with us sure, could bate them all clean ;
 About horse-flesh and pig-flesh they'll talk with presumption,
 But bother and blarney—do they know what they mean ?"
 "Troth you're right," said the other ; "I met such a ninny,
 That bought my *ould* grunter, both meazled and tough ;
 I'd have *sould* her for *half*, but he paid me this guinea,
 For my rent and my tithes it will be just enough !"
 "I'm afeard you're *took in* !"—cried a voice that was thrilling,
 "And before you'll get back, your poor sow will be kilt,
 For, the guinea you've got, see, it's only a shilling
 Of *ould* George the First's, that's rubb'd over with *gilt* !"
 "By the Saints of the Mass I'm undone, and I'd swear it—
 Och, had I such luck as has come across you !"
 "As for *luck*," cried his neighbour—"why that's not so clear yet"—
 And as he continued, his lips they turn'd blue ;
 "Why in making the *bargain*, to be sure I was knowing—
 But the *settlement*, honey—Och, it's there I was slack ;
 For the fellow rode off, without saying, 'I'm going,'—
 And the cash or the horse—I may whistle them back.
 But when we come next, let us *double* the price sure,
 And then if they cheat us, we'll lose but *one half* ;
 If we can't get the *loaf*, we may try for a *slice*, sure,—
 If they will steal the *cow*—make them pay for the *calf*."

AGRICULTURAL AND HORTICULTURAL REPORTER.

ON THE FEEDING OF MILCH COWS IN THE NEIGHBOURHOOD OF LARGE TOWNS.

To the Editor of "The Birmingham Magazine."

In the vicinity of large towns, it generally happens that farms are not large, and that the mode of cultivation is a mixture of horticulture and agriculture. In the neighbourhood of Birmingham, potatoes cover a great extent of ground, and a competition is created in the market, advantageous to the numerous classes who are the consumers. Many other vegetables are cultivated, with success to the grower, and advantage to the consumer; but there is an article, with which the town of Birmingham, and indeed most other towns, are not so well supplied as with vegetables, and which it might be equally advantageous to the farmer and the consumer, to promote the production of in larger quantity and of better quality: I mean *Milk*. There are few families, who do not find more or less of this article necessary, and I believe there are none, who do not complain of the deteriorated quality of the scanty supply. Milkmen, or those who furnish a large portion of a town with milk, find no little difficulty in procuring that kind of food for their cows, which will produce a large quantity, and at the same time a good quality. Brewers' grains are used, when *quantity* only is wanted; and when *quality* is attended to, turnips and good hay are added. Ruta Baga, or the Swedish turnip, is given when it can be procured, and is assuredly a much more valuable root than any of the other turnips, which in some future communication I may endeavour to prove; but the root, which has been found by experience, to be preferable to any of the above-mentioned, as food for milking-cows, is the MANGEL WURZEL.

This very valuable root has not as yet found its way into this neighbourhood, except in a very few instances; indeed the name is scarcely known among the majority of farmers hereabouts; and this can be accounted for, only by a total ignorance of its good qualities.

There is perhaps no other crop cultivated, from which an equal quantity of food for cattle can be procured, and none obtained with less difficulty and expense. It is true, that a few years back, some cows were reported to have been injured by eating Mangel Wurzel, though I do not know, that there was any foundation for such report. I should incline to believe it possible, and even probable; but let me ask, have not cattle died from eating clover? And do farmers refrain from giving clover, because cows have been injured by eating it? No. It

is not from eating clover or mangel wurzel, that cattle have been injured, but from having been allowed to eat too much at one time. Both clover and mangel wurzel, and particularly the latter, may if properly given, be used for autumn and winter food, with great benefit to the cattle and profit to their owners. Milk from cows fed with grains only, will not make butter; or if at all, of inferior quality and small quantity. Hay, in the vicinity of large towns, is generally of too high a price, to enable the cow-keeper to obtain a fair profit; and turnips communicate a disagreeable flavour, which cannot be prevented by any means at present in use: though, on account of the price of this crop, which is much cheaper than hay, and produces a larger quantity of milk, various means have been tried, but without the desired effect. Mangel Wurzel has none of the bad qualities before mentioned; it promotes quantity, gives an agreeable flavour, is more abundant and cheaper than any other crop, it may be preserved till spring without any deterioration of its good qualities, and may be cultivated at quite as small a cost, and with much more certainty, than the turnip.

If, Sir, you approve of this communication, I may be induced, at some future time, to offer a few remarks on the methods of culture and the comparative advantages of this invaluable root.

November 14, 1827.

W. P. H.

Wilmot

ON HUMAN HAPPINESS.

“Hope springs eternal in the human breast;
Man never is, but always to be blest.”

POPE.

(For “The Birmingham Magazine.”)

HAPPINESS is the grand, but *invisible* object of which the whole world is in constant pursuit; which is seldom caught by any, which appears even to elude our grasp, and while it excites and flatters our hopes, always takes care to evade our embrace. This is the sentiment of my motto; and I presume most of your readers will bear testimony to its truth in their own experience. How shall we define this phantom, which nobody has seen, and whose influential presence is so rarely felt?—Shall we say, it consists in the gratification of our desires? If this definition be limited to those desires, which we can define and express, I fear we are wide of the mark; for thousands of human beings, whose circumstances in life enable them to command the utmost gratification of such desires, are still *unhappy*; and not a few, while in the actual enjoyment of all that this world can give them, have nevertheless, impetuously rushed into the eternal world, to avoid the insupportable misery of their own minds in this. There can be little doubt, but in such a case, the remedy is worse than the disease; or rather, it has an infinite perpetuation, and an inconceivable aggravation of it. This case proves

however, that something, beyond either the sensual gratification, or the intellectual enjoyments of the present life, is wanting, to constitute the perfect felicity of a human being; and also that,

“That cruel *something* unpossess’d,
Corrodes and leavens all the rest.”

Happiness however, in reference to beings who are capable of it, does consist in the full gratification of all their desires, whether they may be able accurately to define, and fully to express those desires or not. The fact is, we, as human beings, desire *to be happy*; and nothing short of the full gratification of that desire, can satisfy the claims of our minds. Now the mind is the seat of that desire; there the want is felt, and there the demand must be met and satiated with adequate gratification, or happy we can never be. We feel the want, but we do not know what would satisfy it. There is however a state of mind so vitiated, that without a complete renovation of principle, of feeling, and of pursuit, it appears to render its subjects morally incapable of happiness. Such a state of mind it is to be presumed is possessed by those fallen spirits, of whom the Scriptures inform us, they “kept not their first estate, but left their own habitation;”—their *estate* of primeval dignity and felicity, and their *habitation* of celestial glory—and are now “reserved in everlasting chains, under darkness, unto the judgment of the great day.”* And if the Scriptures are true, such a state of mind is also the direful lot of those human spirits, who have left this world in a state of enmity with God; with this awful aggravation, that all hope of such renovation is for ever excluded from both.

As God hath created our minds, and endowed us with all the rational faculties we possess, so he alone knows what will make us happy. And he alone can put us in possession of true happiness. But God is infinitely good and gracious;—why then does he not make and keep all his intelligent creatures completely happy? He is himself, and he alone, the infinite and inexhaustible source of true felicity; and it is only in the knowledge, the love, and the enjoyment of himself, that rational beings can be made happy. Hence union with God is happiness, and separation from him is misery; and in the same proportion as we have spiritual intercourse with God, who “is a Spirit,” we partake of true felicity. The acknowledgment of this fact, in conjunction with the recognition of his infinite power and universal dominion, as it is the proper foundation of his claim on our worship; so it is also of the benefits we hope to derive therefrom. We cannot worship God acceptably—i.e. “in spirit and in truth;” unless we know, feel, and confess,

* Jude, ver. 6. I write this for those who believe the Bible, which unequivocally testifies in language, which infidelity alone can controvert,—both the existence and influential power of evil spirits, as far as permitted, over human minds.

that he alone is the fountain of felicity to our souls. The confession of his power, the submission to his authority, the obedience to his commands, and the supplication of our hearts, for the obtaining of such blessings as we can conceive of, and ask for;—all these are branches of true worship, but none of them, nor all of them united, constitute the essence of spiritual worship. This consists in the recognition of the Deity as an *incomprehensible* Being; whom we love for the sake of his own *revealed* perfections, with all our heart, our mind, our soul, and our strength; and from whom therefore, we solicit and expect to receive, that to us inconceivable communication, out of his inexhaustible fulness, which alone can make us happy. This is to acknowledge God as the source of our happiness, while we are constrained to confess we can neither comprehend its nature, nor perceive its mode of operation. In scriptural language, this is “the *peace of God which passeth all understanding.*”—To him alone therefore, as both our interest and our duty enjoin us to do, let us ever look for our happiness, and we shall not be disappointed. Nevertheless, this cannot subsist without an assimilating congeniality of nature between God and man; and hence I fear it necessarily follows, that all our confessions of unhappiness involve the proof also, of our proportionate alienation from God, as the source of our misery, and therefore we stand in need of that *regeneration* which the Scriptures so strongly enforce, and so expressly promise, through the agency of the Holy Spirit. It is to a regenerated human being that the same Spirit saith, “Delight thyself in Jehovah, and he shall give thee the desire of thy heart.” Psalm xxxvii. 4. i.e. He shall make thee happy.

Birmingham.

C.



ON THE TOLERATION OF RELIGIOUS PRINCIPLE.

“Am I become your enemy because I tell you the truth?”

“Who art thou that judgest another man’s servant?”

ST. PAUL.

To the Editor of “The Birmingham Magazine.”

SIR,—There is nothing that more decidedly marks a narrow, bigoted, and a tyrannical spirit, than the want of that candour and courtesy which gives every man credit for sincerity, in the maintenance of his religious principles, and patiently bears with their calm investigation. Unhappily, Sir, this spirit of bigotry is dreadfully prevalent in almost every branch of the Christian Church upon earth; and its results are such as might naturally be expected: viz. alienation of affection, loss of confidence and esteem, and the infusion and indulgence of a spirit of bitter aversion and animosity; which,

if opportunity offered, would probably terminate generally, in open persecution.

These uncharitable dispositions, Sir, usually lurk behind the mask of religious zeal; as though the cause of religion could be promoted by the violation of its second great precept, which enjoins the love of our neighbours as ourselves. If, however, we carefully examine the *sources* of these dispositions, we shall probably find the serpents of pride, malevolence, bigotry, and intolerance, twining around their roots, and infusing their deadly poison into those bosoms, in which the celestial dove of universal charity should alone expand her gentle wings. Those wretched dispositions not only dry up the springs of mutual affection, but close every avenue by which truth itself can be diffused; and leave their unhappy possessors often a prey to ignorance, error, or unbelief, as well as “to all uncharitableness.” Obstinately pertinacious in the retention of principles, which perhaps we have received only by tradition from our forefathers, or embraced without sufficient examination, but which will not bear candid investigation, we fortify them with bigotry instead of truth, and defend them with obstinacy instead of wisdom; and thus we perpetuate our own delusions, while we in reality stamp our religious characters with that reprobation which we intended for our neighbour’s principles.

Such, Sir, is unhappily the character of a large portion of the “*pious zeal*,” which passes in the Christian world for religion. We would send our opponents to the devil to learn orthodoxy, rather than either candidly examine our own creeds by the light of divine truth, or charitably and mildly discuss the merits of those which we oppose; and hence arises the perpetuation of our religious animosities, and the incurable bitterness of our party spirit. Hence the *damnatory* epithets of Arian, Socinian, Calvinist, Arminian, Lutheran, Protestant, Papist, &c. are all in their turn fulminated by the various denominations of Christians (each of whom has of course *monopolized* all the orthodoxy in the Christian world!) against their condemned opponents, without once reflecting, that the religion they all profess, totally prohibits all such judgments, and commands them all, to “love each other with pure hearts fervently.” If that love universally prevailed, Sir, and no man can be a *Christian* without it; our animosities would soon melt away, as the winter’s ice before the genial beams of the great luminary of the day, when he enters the solstice of summer; and if we could not all harmonize in opinion, we should all unite in affection; and let us never forget, that “love is the fulfilling of the law.”

But now, Sir, it will be asked, “Are we to abandon our principles,” and cease to “contend earnestly for the faith once

delivered to the saints?" I answer, certainly not. Truth and virtue, principle and practice, are too closely united, ever to be separated, without the sacrifice of one or other of these essential branches of true religion. But our faith must always *work by love*; otherwise it will prove itself to be but a spurious imitation of that grace; and will soon degenerate into superstition, bigotry, and pertinacious obstinacy. Genuine faith unites the soul of its possessor to Jesus the fountain of life, and to the God of truth and love, in the knowledge of whom and of the Son of his love, and not in the profession of any merely *human* creeds, stand our hopes of eternal life. These, Sir, are the essential characteristics of the Christian Religion, the enjoyment, practice, and inculcation of which, should occupy every heart, and engage every faculty and talent we possess. For these, therefore, we cannot too earnestly contend, if we do it in the spirit which that religion alone can inspire.

Under the influence of that spirit, Sir, controversy loses all its bitterness; and discussion becomes the harbinger of truth, and the precursor of harmony and affection. Wisdom is the twin sister of genuine piety, while righteousness and peace are the inseparable companions of truth, and love binds them all in the silken cords of mutual benevolence, to the hearts of their happy possessors. Hence they sing with a great evangelical bard,

"O love, how cheering is thy ray!
All pain before thy presence flies;
Care, anguish, sorrow melts away,
Where'er thy healing beams arise."

No being but a devil, can resist the influence of love; and hence truth, like a medicine concealed in a luscious sweetmeat, when wrapped in the mantle of love, glides imperceptibly into the heart, and fastens on the conscience, when it would perhaps be spurned with abhorrence, if presented without its celestial companion, or attired in the garb of acrimonious controversy.

The religion of the Bible, Sir, is essentially "HOLINESS to the LORD;" it rests upon the two immutable pillars of FAITH and LOVE, and the pedestal which supports the whole is TRUTH: these are inseparable, and hence the advocate of true religion cannot extend his liberality to the permission or indulgence of a known error as existing either in his own creed, or that of his friend; but while he detects, exposes, and reprobates false principles, he retains all his affection for their deluded votaries, and being himself under the influence of the spirit of truth, with the key of knowledge, the Holy Scriptures in his hand, he has learned "in meekness to instruct those that oppose themselves" to that truth, in the hope that "God peradventure, may give them repentance to the acknowledging of *all* the truth as it is in Jesus."

If, Sir, this practice were universal, and the minds of all men candidly open to conviction, we should soon witness the accomplishment of the poet's sentiment, and see

“ Names, and sects, and parties fall,
And Christ alone be all in all.”

Till that happy time arrives, however, we must continue to say,

“ Ye different sects, who all declare,
Lo ! Christ is here, or Christ is there ;
Your nobler proofs divinely give—
And show us where the Christians live.”

I am, Sir, your's, &c.

AMICUS VERITATIS.

Birmingham, November, 1827.

Tucker

A FATHER TO HIS SON.

For “ The Birmingham Magazine.”

SWEET is, to duteous hearts, the praise
Parental love hath given ;
And pity will sweet feelings raise,
In bosoms pain hath riven :
Where faith is found, there no alloy
Abateth bliss—my gentle boy.

Sweet is the bounding ocean's swell,
Sweet is the gliding river,
Sweet is the tangled path, the dell,
By which wild roses shiver ;
Yet sweeter 'tis, when zephyrs toy
With flow'rs, to press my sleeping boy.

And sweet are hawthorn shades and bow'rs,
When May's full leaf is glowing ;
Sweet is the sun, through April's show'rs,
When early buds are blowing ;
These are all sweet, but thou, my boy,
Giv'st to my soul a deeper joy.

Low breezes through the dingle move,
And sweep the face of even ;
Whilst day-light fades, (sweet time for love),
Along unclouded heaven ;
Scenes like to these will never cloy,
With hearts akin to thine, my boy.

And oh ! when wand'ring far away,
From native haunts we roam,
'Tis sweet, beneath the moon's pale ray,
To send remembrance home :
Yet, on thy mother's bosom, coy,
Thou'rt sweeter far, my cherub-boy.

Imagination's sweet, to weave
 A web with thread she owns—
 Oh! how delightful 'tis, believe,
 This rarely circles thrones,
 Round these tumultuous pangs annoy—
 Thy lot is better cast, my boy.

Sweet are fresh hopes, and sweet is youth,
 With beauty, these adorning ;
 And sweet between fond hearts is truth,
 In life's enchanting morning ;
 But promises, like these, decoy
 Th' enthusiast soul—take heed, my boy.

Religion's sweet, diviner still
 Its pow'r, when health is failing ;
 When fortune's wreck'd, and pleasure's fill,
 Is dash'd aside, bewailing ;
 Earth's vain illusions peace destroy,
 But this redeems, my blooming boy.

Oh! then, whilst Providence shall bless
 Thee with a father's care,
 This never-changing truth caress,
 And cherish still in pray'r—
 That all will fail, save one fix'd joy—
 This virtue gives, my angel-boy.

ST. CLAIR.

DIVERSIONS OF A BOOKWORM.

One way of estimating authors.—"An old relation of mine, who died a martyr to the gout, used, as he sat in his study, to estimate his books, not from the *pleasure*, but from the *good naps* they had afforded him.—This, cousin, said he—(pointing round the room with his crutch)—this is a *composer*—this a *dozer*—every twenty pages of this excellent author, is as comfortable as a glass of *poppy water*. I believe I was near three months *sleeping* through yonder large volume; and to this worthy little gentleman on the middle shelf, I was indebted for two admirable *nights' rest*, when a chalk-stone was forming in my toe.—But my most valuable friend is this set of books by the side of my couch—I call them my *grand opiate*, and as a mark of distinction, my flannel night-cap generally lies upon them."—*Keate's Sketches from Nature*.

Apophthegms of Lord Bacon.—"He that studieth revenge, keepeth his own wounds green."—"Without good-nature, man is but a better kind of vermin."—"The master of superstition is the people; and in all superstition, wise men follow fools."—"He that goeth into a country, before he hath made some entrance into the language, goeth to *school*, and not to *travel*."—"Fortune is like a market, where, many times, if you stay a little, the *price will fall*."—"Extreme self-lovers will set a

man's house on fire, though it were but *to roast their eggs*."—
 "Generally it is good, to commit the beginnings of all great actions, to Argus with *a hundred eyes*, and the ends of them to Briareus with *a hundred hands*: first to watch, and then to speed."—"There is a great difference betwixt a *cunning* man, and a *wise* man: there be that can pack the cards, who yet can't play well."—"It were good, that men in their innovations, would follow the example of time itself, which indeed innovateth *greatly*, but *quietly*, and by degrees scarce to be perceived."—"They that reverence too much *old time*, are but a scorn to the *new*."—"Suspicious among thoughts, are like bats among birds; they ever *fly by twilight*."—"Discretion in speech, is more than eloquence."—"He, that defers his charity till he is dead, is (if a man weighs it rightly) rather liberal of another man's, than of his own."—"A man's nature runs either to herbs or weeds: therefore let him seasonably water the one, and destroy the other."—"If a man loc^{ks} sharply and attentively, he shall see fortune, for though she be ^{to} blind, she is not *invisible*."—"The best part of beauty, is that which a picture cannot express."—"The best governments are always subject to be like the fairest crystals; wherein every icicle or grain is seen, which in a *fouler* stone, is never perceived."—*Baconiana*, 1679.

The end of controversy.—"Once upon a time, a certain Doctor, a man of great brawn and muscle, large, tall, and termagant, happened to preach before King Charles the Second; being heated with his subject, much warmed by proofs, and impatient of contradiction even in the looks of an audience, on a sudden he stript up, and showed the amazed congregation a most thundering arm, with which he struck the cushion, and was heard to cry out—*And dares anybody here deny this?*—The King shrunk back, and muttered to himself,—*Nobody in his senses, Doctor, within reach of you!*"—*Quixote Redivivus*, 1710.

Independent Churchmen.—"I love the memory of that Abbot of St. Alban's, in William the Norman Duke's time, who not satisfied with his title, when he was marching his army towards that place, felled all the trees across the road, and laid blocks in his way, and harassed all his army. And when the Duke asked him, Why he did so? he answered, *Because he knew of no business the Norman had there*. And if all honest Englishmen had done the same, he had never come so far as St. Alban's, to ask him that question.

"I admire the presence (of mind) of the Prior of Clerkenwell, in the time of Henry the Third, as I take it, (it is in history,) where in a dispute about a point of right, the King meant to overawe him, by saying, in King James's way to Magdalen-college men, Am not I your King? Yes, says he, while you govern according to law, but no longer."—*Samuel Johnson*, "to the Commons of England," 1692.

THE REV. T. M. M'DONNELL, ON CATHOLIC EMANCIPATION.

*St. Peter's Place, Birmingham,
October 17, 1827.*

To the Editor of "The Birmingham Magazine."

SIR,—I congratulate the public on the appearance of a periodical paper, the pages of which will be open impartially to all Christians; and, as a Catholic, I much rejoice at it, inasmuch as, for a considerable time, we have been made the objects of the grossest calumnies in publications of this town, in which it was not to be expected that we should even attempt to repel them. One of your correspondents, encouraged perhaps by our long inaction, has ventured beyond those lurking places, and has appeared on a field where he may be met. But like those who have generally assailed us here, he seems ashamed of the part he is acting, and like them he assails us under the mask of an incognito. I have before had occasion to eulogize the prudence, if I have said nothing of the honour of his predecessors, and probably a short examination of the fragment of his letter which appeared in your first Number, may render it superfluous to direct the compliment to him.

Your correspondent professes to examine the merits of the claim of Catholics for their emancipation from their present state of oppression, under two heads, its justice and its expediency. The first is dispatched in one paragraph, in which paragraph however, the writer has ingeniously contrived to assemble principles that would serve as texts for whole volumes of errors against the theory of the constitution, against history, against logic, and against political morality. I will give a few specimens.

“Constitutionally speaking, all the political wisdom, will, and power of the nation, are concentrated in the great estates of the realm;” of these estates Blackstone gives one enumeration, “I,” that is some nameless authority, “differ from Blackstone,” therefore Blackstone is wrong, I am right, *Sic volo, ic jubeo*.—“And these,” *constitutionally speaking* remember, “may at their pleasure, *with an army at their command*, alter the laws, &c.” “But their authority cannot sanction, *in the eye of justice*, an act whose natural tendency is to subvert the general peace and safety of the nation, to destroy its property, or to overthrow its religion.” Does this nameless writer’s knowledge of history, embrace the events of the reigns of Henry VIII. Edward VI. and Elizabeth? If so, I thank him for the sentence he has here recorded against the legislative enactments, by which these dreadful effects were produced. The religion of the country, surely he is not ignorant of the fact, was changed solely by the

temporal governments of those days, solely by those three estates which were thus, as he asserts, guilty of an act of injustice. The property of the country, the property of the poor, the property of religion, the property of parents, the property of Catholics in general, was by the force of those enactments, withdrawn, directed from their proper possessors, and made a sacrifice to the rapacity, to the avarice, to the ambition, and to the sensuality of the holy founders of Protestantism in this country, and of its *conscientious* converts. If in the reigns above referred to, "the peace and safety of the nation" were not "subverted," it was because the nation was Catholic, and Catholics are accustomed to believe that even the subversion of their religion does not justify rebellion against their rulers. Towards a Protestant people, no Catholic government has ever been guilty of such an atrocious violation of justice; but had such an attempt been made, your correspondent more than insinuates what would be the conduct of the people, inasmuch as he hints at "the recurrence of certain events," when discussing the propriety of desisting from the persecution, of which the most numerous class of Christians in the empire are still the victims.

If I have reason as a Catholic to thank your nameless correspondent, for his invaluable testimony against the cause he advocates, I have equal reason to be grateful for the correct principle he has stated in the commencement of the article. "The principle," he says, "may be just in the abstract; for naturally, every British subject possesses an equal right, &c. and yet it may be unjust in its application to certain individuals." Having asserted, and correctly, as the very basis of every constitutional argument, the principle of equal right, your respectable, though still nameless correspondent, will admit that the burden of proof rests with those who attempt any modification of this original principle. It is for him then, who by a stroke of his pen has overthrown the authority of Blackstone, to attempt that in which no one has succeeded hitherto, and prove that the restoration of the most numerous class of his fellow Christians to an equality with the rest of the community, would be productive of those evils, the prospect of which may justify the abridgment of their rights.

Your correspondent proceeds to consider the expediency of our emancipation, the discussion of which indeed has occupied the greater part of his production, but as it is divisible into two parts, which may soon be dismissed, I shall not enter at great length upon a reply.

He asks, "would it satisfy the Papists?" and he continues "I answer certainly it would not." Here, Sir, he should in my opinion, have closed his letter. The man without a name, who has with one assertion demolished Blackstone, might with one other assertion, have set the question at rest for ever.

But he has ventured upon some minor details to justify the sententious answer which I have just recorded. Here, Sir, I am inclined to qualify the opinion I have been disposed to entertain of his prudence in withholding his name from his communication. Had that name appeared, it might have demanded a respectful acquiescence in any proposition to which it might be subscribed. In our present destitution however, of authority, we are inclined to require evidence.

I have said that the argument is divisible into two parts, the first contains assertions of what Catholics (politely termed Papists) *have said*; the second what they *would do*. The latter is a mode of reasoning exclusively Protestant. When *we* argue, we consider what *is*, or what *has been*. We compare Catholic and Protestant governments together, not according to what imagination may devise, but to what experience of the past, and actual observation and *consciousness* of the present will suggest. Oh! that a happy ignorance of Protestant persecution reduced us to the necessity of reproaching them with only contingent and possible evils!

Your correspondent may reply, that the authorities which he has quoted, justify his contingent argumentation. In the first place, had Mr. O'Connell and the Bishop of Kildare, who, with disgusting arrogance, is termed "this Popish priest," asserted that which is attributed to them, they alone would be responsible for the sentiments delivered. But, Sir, I will not protect my cause by a mode of reasoning which is good in every case except where Catholics are to be denounced and proscribed; but for the sake of argument, resting the cause upon the truth or falsehood of the odious charges made against those distinguished men, I hesitate not to pronounce those charges *arrant falsehoods*. Your correspondent without a name, and I, are here committed. Let him, if he dare, attempt to authenticate that which he has had the *imprudence*, to say the least, to attribute to the orator and to the Bishop, and then he may discharge what invective he pleases against "the O'Connell's, the Sheil's, and the M'Donald's," and I will leave him to the enjoyment of his ignorance of the orthography of our names, and of his malice against our persons.

To render the matter of assertion and denial the more tangible, I repeat what he has attributed to Mr. O'Connell, and to the Bishop of Kildare.

"Mr. O'Connell declares that he *neither speaks nor moves*, but at the *beck of the Irish Roman-Catholic Clergy*; and that *under that guidance, and authority, he does things, at which, if acting upon his own private judgment, he should shudder with horror!*"

"Dr. Doyle, Titular Bishop of Kildare, the man whose spiritual authority governs the consciences, and directs the views, both political and religious, of almost every Papist in Ireland, has publicly declared, that it would not satisfy them, and that it *ought* not to do so. And in the same

declaration, published and circulated in Ireland, about two years ago, he publicly laid claim to a moiety of the Church Preferments and Ecclesiastical Revenues of the Protestant Establishment of Great Britain and Ireland, on behalf of himself and his fellow-priests of the Church of Rome."

Now, I challenge him to produce evidence somewhat better than he has furnished, that these assertions have been made by those distinguished characters; and I shall conclude this letter with the Bishop's justly indignant remarks upon those attributed to his Lordship. I am, &c.

T. M. M'DONNELL.

Letter of Dr. Doyle, Catholic Bishop of Kildare.

"Carlow, November 13, 1827.

"REV. DEAR SIR,—The passage you quote from "The Birmingham Magazine," in which I am made to say, that "Emancipation alone would not satisfy us," papists, "and ought not to do so," is a gross perversion of my sentiments. The only passage to be found in any of the writings published by me, or generally attributed to me, which bears any resemblance, however remote, to the words above quoted, is to be found in my letter to Mr. Robertson, on the Union of the Churches; in which, after sketching a view of the evils which then did and *still* do afflict this country, a measure is mentioned, by which "Ireland could be tranquillized, her union with Britain cemented, peace and prosperity diffused, and the empire rendered invulnerable:" and then it is added, "These results cannot be attained by Catholic emancipation alone; still less by those futile measures which are now in progress." This, I am fully satisfied, is the only sentence ever penned by me, which could give occasion to the weak and virulent writer of this article, to which your letter refers, of introducing, in the manner in which he has done it, my name to his readers.

"As to what he says of my 'laying claim publicly to a moiety of the church preferments and ecclesiastical revenues of Great Britain and Ireland, on behalf of myself and my fellow-priests of the Church of Rome;' this calumny is so clumsy, so gross, and withal so malicious, that I can only say of it, that it is false in every sense, and respect, and signification; that so far from any thing of the sort having ever been written or uttered by me, I have, in public and private, in writing and discourse, in evidence and upon oath, not once but repeatedly, disavowed and disclaimed all such sentiments. It is a gross and wicked calumny; and I heartily pity your good English people, who are made the dupes and victims of the vile tribe, who, professing to instruct them in science and morality, are themselves the perpetrators of the most enormous crimes, and the propagators of the most wicked libels.

"I remain, Rev. dear Sir, &c.

"Rev. Mr. M'Donnell,

"J. DOYLE."

THE TRINITARIAN CONTROVERSY,

Conclusion of Christianus's First Letter.

PERMIT me now, Sir, before entering on the specific discussion of any particular tenet of the Christian faith, slightly to notice a few observations which appeared in "The Birmingham Journal," of the 15th of September last, bearing the signature of N. P. in defence of Unitarianism, and in reply to a letter which appeared in a previous number of that Paper, signed *Philalethes*. To N. P. *Philalethes* ably replied in the Journal of the 22d of September, and I beg leave to embrace the present opportunity of returning my anonymous friend, my cordial thanks for his kind wishes of success in this controversy to myself. And I beg to assure *Philalethes*, that although I shall feel extremely gratified by the assistance of himself, and other able advocates of "the truth as it is in Jesus;" yet I feel not the slightest apprehensions with respect to which side will obtain the victory. In a fair and rational discussion, upon sound scriptural principles, taking for its basis, the *British authorized version of the Scriptures*—(not however to the exclusion of fair and judicious criticism, and reference to the original languages, when real occasion may require it,)—I say confidently, Sir, that in such a discussion, modern Unitarianism can have no chance whatever, of success: and to this fact, even the numerous and palpable perversions of the text, contained in the Unitarian "Improved Version" of the Scriptures, bear ample and unequivocal testimony,

I have not a doubt, Sir, of the sincerity of N. P. in his inquiry after truth; and I give him credit for his candour in "permitting *Philalethes* to assume," what I believe is too true, viz. "that the Unitarian interpretation of Scripture is *incorrect*." N. P. therefore deserves to be treated with candour in return; and his principles ought to be examined with impartial justice and Christian forbearance. He professes to be "*a disciple of Christ*," and on this ground he lays claim to the character of "*a Christian*." The claim is good, Sir, if it can be supported by adequate evidence of the fact, on which it is founded. "By this shall all men know that ye are my disciples—that ye love one another." This then is the external evidence, and distinguishing mark of a disciple of Jesus Christ; the loving disposition of the heart, manifested in the external conduct corresponding therewith. "Love worketh no ill to its neighbour," saith St. Paul; and St. Paul's Master hath fixed the standard of mutual Christian love—first, in respect to its objects, it must embrace our *enemies* as well as our friends, (Matthew v. 44.)—second, in respect to its degree, we must "love our neighbour *as ourselves*:" while St. John declares, the extent of its operation, viz.—"We ought (if necessary) to

lay down our lives for the brethren," 1 John iii. 16. Now let every Unitarian in the kingdom try his pretensions to the Christian character by this standard; let him ask his own heart in the presence of a heart-searching God, if he loves his neighbour *as himself*? And if he always proves that he does so, by corresponding actions? Did he never see a fellow-Christian suffering under the want of even the common necessities of life, without administering relief to him, to the same extent, that in similar circumstances, he would have wished to receive it? And does *Unitarian discipleship* always inculcate, and uniformly practise its charity to the same extent? Does it study, and attain to, and exemplify St. Paul's description of Christian charity, contained in his xiiiith chap. of the 1st Ep. to the Corinthians?—Does it never "*think any evil*" of, or against its neighbour?—Never harbour an unkind or an unjust thought of a fellow-creature? The absence of this love is in Scriptural language styled *hatred*; and St. John assures us, that "he who (*thus*) hateth his brother is a murderer" in his heart!—1 Ep. iii. 15. Does Unitarian discipleship uniformly protect its professors from this diabolical disposition? If it does not, it falls short of the standard, and fails to prove its professors to be genuine Christians; for it is not *partial*, but *universal* and *perfect* love that marks the character of the perfect Christian.

I am perfectly aware, that if tried by this standard alone,—that is, by the *purity* and *perfection* of their love to each other,—thousands of professing Christians, of every denomination, would fall short of the true Christian character. But here lies the distinction,—other denominations do not stake their pretensions to that character upon *love* alone, but the Unitarian does so; and hence, if the latter fails on that point, he, *on his own statement*, forfeits the character entirely. And having selected this standard for himself, it is quite fair in his opponent, to urge the trial of his pretensions, by the *degree* of love, which Christianity enjoins. On the other hand, Christians who believe in the doctrine of the atonement, regard faith in that atonement, and in its divine author, as the criterion of a genuine Christian character; because it is that faith which teaches them that "Jesus Christ is able to save to the uttermost, all who come to God by him," for that salvation; "seeing he ever liveth to make intercession for them," upon the foundation of that atonement.—Heb. vii. 25. And hence they are induced to repose their hopes of salvation on his all-prevalent intercession. And this is in perfect conformity with the *idiom* of the Scriptures, in which the terms "believer, disciple, and Christian," are perfectly synonymous (compare Acts iv. 32. with ch. vi. 1. 7. and ch. xi. 26.) And in full conformity also, with the *leading feature of the Gospel*, as promulgated by its divine author himself, viz. "He that

believeth and is baptized, shall be saved ; but he that believeth not, shall be damned.”—Mark xvi. 16. *Faith* therefore, is the fundamental principle which *constitutes* a man a disciple of Christ and entitles him to salvation ; while *love* in common with other Christian *virtues* and graces,—such as joy, peace, patience, resignation, and holiness, is merely a distinguishing *characteristic* of a true disciple of Jesus Christ. Our Lord does not say, by this shall ye be *constituted* my disciples, but by this mark, shall “ *all men know*” that ye are such, “ *if ye love one another.*” It is an hypothetical expression, upon which is suspended, not the *fact* of their discipleship, but merely the public recognition of that fact.

But, Sir, although love is a genuine characteristic of a real Christian, yet love alone, does not prove its possessor to be a disciple of Jesus Christ ; and particularly such a kind and degree of love, as we generally see exhibited by even Unitarian professors. This may, and usually does exist among Jews, Turks, Heathens, and Deists. Hence we must look for other distinguishing marks of a true disciple of the Lord Jesus Christ, as the standard *criteria* of the Christian character.

A true disciple of Jesus Christ, Sir, will believe every declaration he has made, embrace all the doctrines which both himself and his Apostles promulgated, and cordially receive all the testimonies of the Scriptures concerning him. But still it is true, that genuine Christians “ love one another with a pure heart fervently ;” yet that love is the offspring of their mutual faith, which is the only medium through which they can receive and retain “ the love of God ;” which embraces all the children of that God, whose divine image is reflected from their purified hearts and sanctified souls. In all these there is a kindred and reciprocal affection, kindled and preserved in their hearts by that faith, which working by love, unites them to “ Jesus the author and finisher of their faith,” and to each other, as the Spiritual children of the same common God and Father. Their faith is indeed founded on Divine Revelation, but its evidence does not rest on the mere letter of Scripture, with them ; for the same Holy Spirit which dictated those Scriptures to their inspired authors, writes the important truths they contain, on the hearts of those who are “ the children of God by faith in his Son ;” while he is to themselves also “ the Spirit of adoption ;” enabling them to “ cry Abba, Father ;” and he “ bears witness with their spirits, that they are the children of God.” (See Epistle to Romans, chap. viii. throughout.)

That Holy Spirit then dwells in the hearts of the children of God ; washes their previously guilty and polluted souls in the fountain of Christ’s most precious blood, which “ *cleanseth them from all sin.*” 1 John i, v. 7 ; renews them in the moral image of God, and “ writes *his law* upon their hearts ;” that

being thus “cleansed from all filthiness of the flesh and spirit, they may perfect holiness in the fear of God.”—2 Cor. vii. 1. The proper and necessary fruits of this purifying faith, are “Righteousness, peace, and joy in the Holy Ghost”—and “its end, everlasting life.”—Rom. vi. 22. xiv. 17.

Now, Sir, I confess my fears that modern Unitarians have little claim to the possession and enjoyment of these inestimable blessings, because they cavil at the means through which alone, God hath promised to convey them to the human heart, viz. *faith* in the Divine person, vicarious character, and atoning-sacrifice of his only begotten Son. The man who renounces all dependence on the atonement, and on the mediation of Jesus Christ, as founded upon that atonement, must rest his hopes of present acceptance with God, and eternal salvation, upon either the perfection of his own obedience to the moral law, or the gratuitous mercy of God, in pardoning his transgressions of that law. To both these modes of salvation insurmountable difficulties are opposed. To the first, the natural *enmity* of the human heart against the nature, the authority, and the law of God, so clearly proved in Scripture, and so fully confirmed by experience, stands in direct opposition. For the first and most important precept of the moral law, enjoins the pure and perfect *love of God*, with all the powers of the mind, the soul, and the heart: that every affection should be absorbed in him, and every faculty dedicated to his service. But common sense tells us, that this is impossible to a nature, whose leading character is *enmity against God*! Attachment can never grow out of aversion; nor propensity spring from enmity. The second mode is equally objectionable, because it represents the Deity as a weak, mutable, and inconsistent Being, irresolute in his mind, and fickle in his conduct. For it supposes him issuing the most solemn commandments, of the highest possible moral obligation, with the most awful threats of everlasting destruction attached to the breach, or non-observance of those commands; and then, with the utmost indifference and apathy, beholding that breach exhibited in the most flagrant instances of transgression, without inflicting the threatened punishment; and this, in open violation of both his *truth*, and his *justice*; pardoning the transgressor either upon a mere *confession* of his *guilt*, (the very thing that renders it incumbent on the *divine justice* to punish him!) and a *fallacious* promise of amendment; for it is well known, that such promises are always broken—or, upon what is far more usual in such cases, the *denial of his guilt*. On one or other of these rotten foundations, must every Unitarian who rejects the atonement, rest his hopes of salvation.

They also deny the personal existence of the Holy Spirit, that Divine agent, by whose sacred influence, in the fulfilment of his glorious offices, those “unsearchable riches of Christ,” are

imparted to the believing soul. Now it is certain, Sir, that those who do not believe in the existence of the Holy Spirit, cannot enjoy his presence in their souls; for if he dwelt there, he would infallibly convince them of that existence. And if they “*have not the Spirit of Christ,*” St. Paul assures us “*they are none of his;*” Rom. viii. 9. So that I am very apprehensive, the charge brought by Philalethes against modern Unitarians, viz. that they have no just claim on the Christian character, will be confirmed by a collation of their own principles with the decisive evidence of the Holy Scriptures on the point. Again;—those who have not the Spirit of God dwelling in them, cannot either possess or exhibit “*the fruits of the Spirit;*” which St. Paul tells us are “*Love, joy, peace, long-suffering, gentleness, goodness, faith,* meekness, and temperance.*”—Gal. v. 22 23. These, Sir, are the essential and *cardinal* virtues of Christianity; the distinguishing characteristics of the believers in Jesus, whose spirit imparts them to the adopted heirs of glory, as their qualifications for inheriting eternal life; but they are limited to those believers in Christ, in whom that ‘Spirit dwells,’ and cannot be derived from any other source. Hence we perceive that the man who denies the existence of the Spirit of God, must be destitute of his presence, and a stranger to his influential operations, and consequently cannot possess the fruits of that Spirit. But those fruits are essential to the Christian character, and therefore the man who possesseth them not, is not a genuine Christian: and this conclusion I fear is but too applicable to modern Unitarians, who consequently are not genuine Christians.

I am, Sir, &c.

Tucker

CHRISTIANUS.

SECOND LETTER OF CHRISTIANUS.

SIR,—To some parts of the first communication of my Unitarian opponent, I have but little to object: I give him credit for the spirit in which he writes, and hope I shall not be behind him in courtesy of expression, or in Christian affection. I contend not for personal triumph or literary fame; the love of truth is my only motive, and its discovery my sole aim. My opponent, Sir, charges me with “not defining with sufficient precision the propositions to be maintained” by me; I am not

* From the connexion in which the word *πιστις* here stands, it is probable that its proper signification in this place is *fidelity*, as *πιστην*. Acts xvi. 15. and *πιστος* in 1 Cor. vii. 25, are both properly translated by the word *faithful*. Nevertheless, “the *hearing of faith,*” *ἀκοῆς πίστεως*, is laid down by the Apostle, Chap. iii. ver. 2, of this Epistle, as the sole medium, through which the Galatians “received the Spirit,” who is the author of those fruits.

conscious of any deficiency in this-respect ; and as the charge itself is vague, and *indefinite*, I must, until convicted of the fault, plead not guilty to the accusation : observing at the same time, that no other person appears to find any difficulty in understanding my propositions. I shall however endeavour to make them plain enough as I proceed.

My respected opponent, Sir, whose controversial designation is too long for repetition, professes to be “ a Christian of that class, who believe the Messiah or *Son of God* to have been in his *essence* or *nature*, simply and only *human* :” and he seems to think, that he is exonerated from the proof of this point, by the assumed fact, that “ all Trinitarians believe in the humanity of the Saviour.” But, Sir, this won’t do ; the *sole humanity* of the Saviour is the very essential point he is bound to prove from the testimony of Scripture ; for I concede no such thing : on the contrary, I contend for his *essential divinity*, as “ the *Son of GOD*,” a character which my opponent himself allows him ; and hence, I call upon him to show, how he can be a Son of God, without partaking of the Divine nature, or without an actual and personal procession in his spiritual essence, from his Divine Father ?

As to the opinions of “ Trinitarians,” they are nothing to me. I have never confessed myself to be a Trinitarian ;* and it is quite a gratuitous and unauthorized assumption in my opponent, to suppose me such, and upon that ground, to take for granted a proposition which I totally deny. I deny that the Messiah or Son of God is a descendant of Adam in his spiritual essence ; let my opponent therefore, who maintains that position, advance his proofs of it, as he promises to do.

Again, Sir ; my opponent asserts that I have “ undertaken to make good the proposition, that the Son of God was in his essence—*God* as well as *man*.”—I ask when and where did I undertake this ?—Never,—and nowhere !—My propositions, Sir, are too well *defined*, and “ with sufficient precision,” to admit of this attempt of my opponent thus to shift the ground, and misrepresent them. Let him re-examine my propositions, and he will find no such expression in them. But what I have really undertaken, I will by the blessing of God, “ make good,” to the letter. Meantime I claim the fulfilment of his *definitive* engagement, that he “ shall at all times be ready to bring forward his direct and plain Scriptural authority for the Unitarian view of Christ’s person :”—and I now call upon him to do so ; at the same time admonishing him, that according to his own “ rule,” he is not to quote passages by “ their mere sound, or *apparent* testimony ;” but he must “ show their real and de-

* In the common acceptation of this term, I am not a Trinitarian ; for I do not take the Athanasian Creed as the standard of orthodoxy, as “ Trinitarians” are generally supposed to do.

signed connexion with the sentiment which he may produce them to support."—Thus, the point to be now proved is, not merely that Christ is called "a man"—but that he actually proceeded body and soul, by natural generation from Adam and Eve—*via* Joseph and Mary; for this is the fact which alone can establish the doctrine avowed by my opponent, and which he professes to believe upon the authority of Scripture; and which Scripture has most explicitly settled the question of the real nature and origin of the Son of God.

Why does my respected opponent contend for "short papers" on this interesting subject? And on what ground does he shelter this proposal under the assumed sanction of the "Editor?" Have you, Sir, communicated to him a wish to curtail our researches, in a work established for the express purpose of affording us ample space for expatiating in the most satisfactory discussion? If so, Sir, the intimation should have been communicated to me as well as to him; and direct from yourself. But coming thus in "doubtful shape" from one of the disputants, this hint naturally conveys a suspicion to my mind, that my opponent already begins to dread the issue of the contest. He insinuates that other combatants may come into the field—and room must be made for them! And he expresses an apprehension that his own mind, as well as that of the reader, may be darkened and bewildered by the introduction of too many ideas at once into them.

Sir, I must enter my protest against all this: it is equally unauthorized, and unfounded; calculated only to interrupt and delay the discussion. I claim, Sir, what you avow and promise in your Prospectus, viz. "*a clear stage, and fair play.*"—My opponent must not expect to dictate to me either the length or the strength of my papers: nor have you, Sir, as I conceive, under that promise, any right, (nor do I believe any inclination) to permit other disputants to enter the ground we are in possession of; and thus interrupt our debate, and divert the public attention from our defeat or victory. If my opponent's ideas get confused, he will have a whole month to clear and regulate them; and just the same advantages or disadvantages in drawing his breath, as myself. I am sorry, Sir, my opponent has compelled me to enter into this digression, but he alone is to blame for it.

Being in possession, I believe, Sir, of the right of insertion in your ensuing number, I must now beg your continuance of my introductory observations therein; and in the mean time my friend may perhaps collect his ideas sufficiently to put them in a tangible form in the third Number of the Magazine.

I am, Sir, your's, &c.

CHRISTIANUS.

Birmingham, Nov. 1, 1827.

Tucker

AN AGED WIDOW'S OWN WORDS.

Versified by JAMES HOGG, the Ettrick Shepherd.(From the *BIJOU*, for 1828.)

O! is he gone, my good auld man?
 And am I left forlorn?
 And is that manly heart at rest,
 The kindest e'er was born?

We've sojourn'd here, through hope and fear,
 For fifty years and three,
 And ne'er in all that happy time,
 Said he harsh word to me.

And mony a braw and boardly son
 And daughters in their prime,
 His trembling hand laid in the grave,
 Lang, lang afore the time.

I dinna greet the day to see
 That he to them has gane,
 But O 'tis fearfu' thus to be
 Left in a world alane,

Wi' a poor worn and broken heart,
 Whose race of joy is run,
 And scarce has little opening left,
 For aught aneath the sun.

My life nor death I winna crave,
 Nor fret nor yet despond,
 But a' my hope is in the grave,
 And the dear hame beyond.

 LLANGOLLEN.
(From the *LITERARY SOUVENIR*, for 1828.)

MORN crimsons o'er the hills, while far below,
 Half-lost in woods, half-gleaming to the pale
 Of twilight, Deva's wizard waters flow
 Reluctantly through yon Elysian dale—
 Soft image of some happier world. Unveil
 Thy castle-diadem and furrow'd brow,
 Gaunt mountain! wasted by the sweeping gale,
 The summer's thunder, and the winter's snow:
 Vapour and cloud, away! In thy career,
 Higher and higher yet, flame out, O sun!
 What paradise to see, what heaven to hear,
 All creatures wake, and chaunt the day begun—
 Symphonious to the music of the sphere—
 In praise to Him, who spake and it was done.

TO CORRESPONDENTS.

J. L.'s Paper on the Ambiguities of Language, in our next Number.

We are obliged by O. R.'s good wishes, and will contrive to make room for him soon.

The sentiments expressed by E. do honour to his heart, but his Lines will require revision before we can make use of them.

The Lines on Eternity are under consideration.

Philo-Biblicus on the Theological Queries, has been received, and will appear soon.

Q.'s Extract from the Belfast Guardian, will not suit our work.

Shœmus's Verses would be more in place, in the hands of the fair one whom they celebrate.

The Rev. T. M. M'Donnell's Strictures on the Rev. John Garbett's "Nullity of the Roman Faith," is under consideration.

The Remainder of Amicus Veritatis on Catholic Emancipation has been received.

We suspect that T. Try-pen's adversary, "Mr. Finetaste," by whom he has been so "belaboured" of late, is in the number of our readers; and we have some reason to fear, that by the insertion of this writer's Lines, we should run no small risk of drawing down the vengeful critic's wrath upon ourselves.

The composition of Haidee's Tale of the Fifteenth Century, is not sufficiently accurate, to support the literary character of our work.

"Queen Margaret and her Son," is too long in the lines to come within the width of our compositor's measure!

Guilt, a Poem, by Francis, is too lengthy for our pages.

Parcels are lying at the Publisher's, for E.—Q.—H. M.—Shœmus.—T. Try-pen.—Francis, and Haidee.

If the Gentleman, who sent us the *long Letter*, without either subject, method, sense, or signature, would call at the Publisher's, he would hear of something, that concerns him.

THE
BIRMINGHAM MAGAZINE,

OR,

Literary and Theological Repository.

VOL. I.

JANUARY, 1828.

No. III.

THE EDITOR'S NEW YEAR'S ADDRESS

To the Readers of "The Birmingham Magazine."

WE trust we shall be excused in again intruding ourselves on public notice, while we cordially wish our numerous and respectable friends "*a happy New Year*, and many returns of the Season;" and beg to assure them, that as long as we shall be honoured with their patronage, it shall be our chief study both to please and profit them. But when we consider the variety of conflicting interests, which often sway the public mind; the diversity of occupations which employ its energies, and the peculiarity of *taste* which governs its appetite, in various branches of the community; we confess our conviction of the difficulty of an undertaking, whose object is to unite the pleasures of imagination, with the improvement of mind and morals, in every class of society, and among all ranks of mankind. Hence, and especially at the commencement of such a work, we feel that we must throw ourselves more or less upon the indulgence of our friends; taking credit at present, only for our earnest wishes, and best endeavours to render "*The Birmingham Magazine*" in some degree worthy the patronage of the enlightened inhabitants of the populous and flourishing town, which has given it birth, and to whose interests it will be uniformly dedicated. For the two numbers of this work which have already been issued, we say nothing in the way of boasting; yet we should be ungrateful were we to omit returning to our already numerous Subscribers and Correspondents, our cordial thanks for the very extensive and highly respectable support we have received from both; and we pledge ourselves to the use of every possible exertion, for the constant supply of interesting matter, calculated at once to entertain, instruct, and edify every class of our readers.

The fabric of this Magazine must necessarily be of a miscellaneous nature, in correspondence with its title and objects; and also to meet the diversified wishes, and suit the various

tastes of its readers; nevertheless its general character must be both dignified and condescending. The selection of its articles will be choice, but not fastidious; strictly impartial in its principle, it will advocate the cause of no religious sect exclusively; nor ever become the pander of bigotry, or the tool of a party-spirit. On religious subjects, to the liberal discussion of which its columns will ever be open, as the most important that can interest mankind—its objects will always be reconciliation, and unanimity of sentiment as the end of controversy; and the establishment of truth, as the result of amicable investigation; with universal charity, toleration, and philanthropy towards all.

On subjects of political, commercial, and agricultural interest, our views shall be uniformly directed to the general information and prosperity of the nation, and of the town of Birmingham in particular; the local improvements of which, shall ever form a prominent feature in our miscellaneous departments; and we earnestly invite the enlightened correspondence of such of our friends as are best qualified to write on those interesting subjects; as well as on general literature, and scientific elucidation. In short, it is our wish that “The Birmingham Magazine” should be so far considered as *public property*, that every inhabitant of the town, may feel his interests united with its prosperity; and that even in a national point of view, its columns may be uniformly dedicated to the welfare and happiness of mankind. To the general patronage of the Christian, the mercantile, and the political world, we therefore most respectfully commend our work, and conclude by repeating our wishes of a happy New Year, and many pleasing returns of the Season to every one of our readers, friends, and fellow-citizens.

Birmingham, December 31, 1827.

Dickens

REFLECTIONS

ON THE REVOLUTIONS OF TIME, AND THE MUTATIONS OF
TERRESTRIAL CONCERNS.

“TIME, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day!”

EVERY thing in the natural as well as the moral and religious world, is adapted by our all-wise Creator to impress upon our minds the mutability of all terrestrial objects; and to enforce the important truth, that this stage of our existence is not intended to be the scene of permanent felicity, or the source of unmixed delight.—Our ancestors, with all their anxious cares, interesting pursuits, and transitory enjoyments, are now buried beneath the silent waves of oblivion; and each revolving year sweeps away an ample share of those interesting objects from

the busy scenes of universal activity, with which we are every where surrounded; and in which we take so much delight.—The seeds of mortality are not only sown in every human constitution, but the stamina of dissolution enter also into the composition of every human establishment; and families, nations, and empires, though formed on the most permanent principles, and founded on the most durable bases; though constructed by wisdom, and fortified by the union of prudence with strength—yet each in their turn are revolutionized, changed, or entirely dissolved.—Thus have the Assyrian, the Babylonian, the Persian, the Grecian, and the Roman Empires passed away; and thus in all probability will the *Ottoman* shortly vanish; and those interesting countries now the scenes of Turkish barbarity, and Mahomedan superstition, again revert to the posterity of their original possessors.

But while mutability is thus stamped upon every sublunary establishment, and time is continually busy, in carrying into effect the decrees of Omnipotence; we must not flatter ourselves that we, or our concerns, are to be exempted from the general devastation, of his all-conquering hand. It is true, that our self-love, united with our attachments to earthly objects, is continually whispering the fallacious tale of permanent felicity, in our listening ear; and that lulled with the syren song, “Hope feeds upon the flattering tale;” and

“All men think all men mortal, but themselves:”—

Yet still, we are all carried down the irresistible current, with ever increasing rapidity;* and shall soon leave the stage to our successors, who are treading upon our heels. A few revolving years will consign us and our concerns also to the silent regions of oblivion. Thus in the energetic language of our immortal bard,

“The cloud-capp’d towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.”

But is this Divine decree, or its desolating effects, to be deplored as a calamity, or hailed as an instance of providential wisdom, combined with infinite goodness, and replete with mercy? Unquestionably the latter. The present state is but the germ of our existence, the vestibule of eternity; and the present system but a prelude to that state of universal felicity, and never-fading glory, which await the righteous in the eternal kingdom of their God and Father. Under the direction of unerring wisdom, influenced by unbounded benevolence, and supported by Almighty power, the system of the universe

* It is a remarkable fact, though not easily explained, that each succeeding year of our lives, appears shorter than its predecessor.

moves on, upon the secret wheels of a gracious Providence, to the final accomplishment of those grand designs, which will issue in the full display of the Divine glory and the never-ending felicity of "the Sons of God."

Man, is of too exalted a character, and his destinies of too high a cast, and his powers of too comprehensive a grasp, to permit the limitation of his glory and felicity to the transitory existence of this world; or to his temporary duration therein. Eternity, and the yet unseen glories of the eternal world, are alone competent to meet and satisfy the almost infinite capacities, and insatiable cravings of the human mind. The God who created it, or to speak more properly, from whose Divine essence it has emanated, "*for we also are his offspring;*"* can alone provide adequate gratification for our unlimited thirst after knowledge, wisdom, and felicity. Reason and moral philosophy, as well as Divine Revelation, combine their evidence to assure us of this important fact.

However therefore we may occupy or divert our minds with the business, the gratifications, or the amusements of this life, and all these are in their turn, both lawful and necessary—yet every wise man, every prudent man, and above all, every Christian, will feel it his highest interest, as well as his greatest safety, to coincide with the designs of his omnipotent and ever gracious Creator, and to turn into the greatest source of eternal happiness, his unavoidable subjection to that fate which is intended to issue in the most exalted state of "glory, honour, and immortality."

Tucker

SUGGESTIONS TO THE PUBLISHER.

(The Letter, of which the following is an extract, having been addressed by an unknown friend, to the Publisher of "The Birmingham Magazine," and containing some useful hints, in reference to the mode of conducting that work, he is induced to publish it, both as a testimony of respect to its author (though unknown), and as a guide to the correspondents of the Magazine. And while the Publisher acknowledges his obligation to the author of this letter, he begs to assure him that the suggestions it contains perfectly coincide with his own views, and had been in part acted upon previous to its reception.)

MY DEAR SIR,—As an inhabitant of the town, jealous for its representation and character, and as an old friend who wishes well to you in every sense of the word, I looked for the appearance of the first Number of your Magazine, with anxious desire that it should advance the literary character of my native place, and prove worthy of general support, and of course be a source of profit to yourself. In both respects I confess myself disappointed: with the exception of the papers on the Bank of England, it contained nothing of general interest, and

* Acts xvii. 28.

the article extracted from "The Sheffield Independent," was the only one of local interest. Such was the general impression produced on my mind by the perusal of your first Number.

And when I observed the *Sectarian* spirit it displayed, a spirit which could induce its Editor to give one article on "the SYNOD of ULSTER" forsooth, and promise *two or three more*, on the same subject, which had long since been consigned to oblivion, excepting among the comparatively unimportant body of Christians whose peculiar doctrines had been discussed at its meeting, I gave up all expectation of "The Birmingham Magazine" answering your purpose as a tradesman, or my wishes as a specimen of what the town could produce in a literary point of view.

Before however condemning the project, or suggesting an entirely different management, I determined to see the second Number, and certainly most agreeably was I pleased by the change which had taken place. The sectarian spirit had left, and had taken the "Synod of Ulster" with it, and in its stead we have a notice of the Tyrolese Minstrels;—an article on a subject of great importance to a very numerous body of Christians—the Methodists;—an excellent letter from the Rev. Mr. M'Donnell, enclosing Dr. Doyle's indignant reply to the libellous attacks on him, with which the Protestant press has been too frequently defiled, and the appropriation of a portion of your Magazine to the discussion of agricultural and horticultural questions, with an able letter from W. P. H. as an introduction.

Still there appears to me an important object overlooked, viz. the appropriation of a portion of your work (and larger that portion the better) to the recording such events whether provincial or otherwise, which cannot fail to be of general and permanent interest. To allude to a few instances of what I complain of; your Editor has allowed the opportunity to pass, of recording the extraordinarily successful exhibition of pictures which has given new life to our valuable academy of arts—he has not said a word respecting the drama—and even, the Italian Opera, which has delighted for the first time so many hundreds of the inhabitants, is entirely overlooked.

These certainly appear to me great omissions, and as an individual I should be glad if even now some of your correspondents would take the trouble of supplying essays on these and any other subjects of the kind which are likely to afford pleasure to your subscribers for the future. If a portion of each Number were appropriated to the record or discussion of any provincial or political event—such as the meeting at our Public Office, respecting the Monument to Mr. Canning, or the destruction of the Turkish fleet at Navarino—you could not fail to interest your readers and offer an additional and highly important inducement to the support of your periodical, by ren-

dering it worthy of preservation as a chronicle which will of necessity prove interesting at any future period.

Should you be induced to avail yourself of my suggestions, I shall be glad if my own engagements will permit me occasionally to assist you in this respect, and believe me I shall be most happy to find "The Birmingham Magazine" worthy of the town and of yourself.

I am, my dear Sir, your's, respectfully,

AN OLD FRIEND.

Birmingham, Dec. 4, 1827.

P.S. Use this in any way you think proper; you will be aware it is more private than otherwise; but if you think any part worth printing, to ascertain the feeling of your subscribers on the suggestions it contains, it is at your service. Such a letter as this could not well be addressed to your Editor.

(With many thanks to our anonymous friend for his valuable suggestions we beg leave to remark on two passages in his obliging letter.—First, that we hope our correspondent who writes on Catholic Emancipation, will be able to exonerate himself from the serious charges of "libellous falsehood," which the letters of Dr. Doyle and Mr. M'Donnell bring against him; and we would suspend our judgment on that point until we see his reply. Secondly, with respect to "the Italian Opera," our friend will perhaps recollect, that from its recent introduction it could not have been noticed in our published Numbers. We also hope that the article of "A Female Penitentiary," in the first Number, was one of some local interest.—ED.)

IMPROVEMENTS OF BIRMINGHAM.

BIRMINGHAM certainly occupies a prominent station in the first rank of inland and manufacturing towns in the British dominions. In the interesting points of wealth, population, industry, and general importance, it is probably excelled, if by any, only by Manchester; yet it is evidently behind that town, as well as Liverpool and Bristol, in respect of public buildings, both for use and ornament; from whence, an invidious mind might possibly insinuate a deficiency in public spirit also; or at least a want of unanimity, producing a defect in operation among the inhabitants, in reference to public accommodation and the general improvement of the town.

Anxious to contribute our quota to that improvement, we shall gladly devote a portion of our columns, as often as may be requisite, to the promotion of this important object. We do not however, by any means intend by these observations to convey the idea that Birmingham is destitute of interesting public institutions, with suitable erections and establishments, both wisely conducted and amply supported; and calculated at once to display the liberality, taste, and philanthropy of the inhabitants. To this fact, the General Hospital, Infirmary, Dispensary, Workhouse, Alms-houses, Charity Schools, Clothing So-

cities, &c. &c. as benevolent Institutions; and the public Libraries, Mechanics' Institution, News-room, and Theatre, as places of amusement, or instruction, by the dissemination of useful knowledge, bear ample testimony.

Still however there are three grand objects, the want of which must, so long as it continues, be considered as constituting a great drawback upon the respectability and prosperity of the town:—We mean first, the Elective Franchise, for the return of Representatives to Parliament: secondly, a suitable Town Hall, for the transaction of public business; and thirdly, a capacious Market Place, with a commodious Market Hall. But while we state these wants, it gives us great pleasure to record the existing determination of our townsmen, to lose no time in endeavouring to obtain their supply. On each of these objects we shall now offer a few observations to the consideration of the public. And first with respect to

REPRESENTATION IN PARLIAMENT:

The spirit of the British Constitution clearly conveys to Birmingham the right of representation, and its privation of that privilege is, and has long been, an act of political injustice towards so large and respectable a town, which cannot be repaired a moment too soon. In a constitutional point of view, the elective franchise must be considered as the source of very important advantages to the place represented; because the constitution contemplates no dereliction of duty, no corruption of principles, no incapacity, no criminal apathy, or negligence in the representative; who is thereby supposed to possess both the talents and the integrity requisite to qualify him to discharge his important duties with equal fidelity to his constituents, and honour to himself; and with perfect uprightness in reference to his King and country. Such a representation as this cannot fail to issue in great advantages to an extensive manufacturing town, whose peculiar as well as general interests, so frequently call for the protecting hand of a liberal and enlightened government. And although our knowledge of human nature, unhappily annihilates the hope of obtaining immaculate perfection in this, as well as in every other responsible station, still we must cherish the idea that at least a respectable portion of the necessary qualifications, may be found in two men, sufficient, *as times go*, to render them eligible repositories of the important trust which would be confided to the representatives of Birmingham in the British Parliament.

Popular elections however, and especially those which are conducted by *viva voce* suffrages, are always liable to that species of abuse, which is calculated at once to demoralize its votaries, and to disturb the public tranquillity; while they uniformly introduce more or less of idleness, intemperance, and dissipation, among all ranks of society. The practice of bribery and treating at elections, particularly where the franchise is vested

in, or extends to the lower grades of society, in what are termed *open* Boroughs, is become so notorious and extensive that all idea of the freedom of election in them, is nearly destroyed; and in *close* Boroughs, the overwhelming influence of the proprietor of the soil usually annihilates it there also. Besides, it is quite a fair conclusion, that the man who gives a bribe will also take one, because having embraced the corrupt principle, and reconciled it to his conscience by his own practice, it is not to be supposed that he has associated therewith, the Divine precept—“*that it is more blessed to give than to receive.*”

If therefore freedom of election commits an act of *felo de se*, integrity of representation dies with it; and both may be interred in the *cross-road* of corruption. But grant that in a few rare instances, both survive; and that Birmingham should chance to gain the extraordinary prize of political purity, and your Members go to Parliament fully determined to protect your interests with all the weight of their *independent* influence:—if they are really honest and invulnerable men, they must be in the minority in every political or commercial question, that does not obtain the support of the Minister, who perhaps piqued at the insolent intrusion of independent integrity within the precincts of his domain, may petulantly cross every measure it presumes to propose; and woe to the measure upon which the Minister scowls the withering blast of his opposition! Annihilation is its inevitable fate.

Such then are some of the blessings, difficulties, and disasters, attendant on Parliamentary Representation, in this boasted land of liberty, and in the present state of that important branch of the British Constitution. Its faults and abuses are perhaps incurable, while human nature remains as it is; and all we can do is to take it as we find it; and endeavour to make the best we can of it. It is indeed still within the bounds of possibility, that the interests of Birmingham may not always come in collision with the schemes of the Ministry; and that so much patriotism may yet exist in St. Stephen's Chapel, as may stoop to the occasional concession of a boon, when demanded even by an upright representative, in the name of the nation, or of an important and wealthy town, which contributes largely to the aggrandizement and prosperity of that nation. Assuming this contingency then as a fact, the next question is, to what class of the inhabitants should the elective franchise be extended or limited? * We heartily wish that in considering this point we

* Here another question might suggest itself, viz. whether an election conducted openly, *per viva voce*, or by secret ballot, would be preferable? But the discussion of this question would be nothing more than an unprofitable speculation, however it might be decided, at a Birmingham tribunal; for if the boon be granted, we may rely upon it, our opinion (we mean that of the town) will not be asked upon that point. As a matter of speculation however, we shall have no objection to discuss that question on a future occasion.

could divest our fellow-townsmen of all their party spirit, annihilate their jealousies, and ungracious feelings towards each other, and unite them in one common bond of unanimity and good-will. But of this, either in the extension and limitation of the right to vote, or in the exercise of that right, we lament to say, we have but little hope. The privilege however, if such it might be, must be vested somewhere, and it must also have its limits. The idea of universal and indiscriminate suffrage is, we think, both chimerical and absurd; and would be attended with immense trouble and expense, and productive of no kind of benefit to either the elector, the elected, or the town at large. Besides, the interests of the operative mechanics are so interwoven with those of their employers, that in fact, they are inseparable; and as the *latter* are naturally supposed to be better qualified to judge of those interests, and full as well disposed to protect them, as the operative orders of society, so we think *they* could be most safely intrusted with the sacred deposit. It is also quite fair to conclude from the experience of other places, that the influence of the employers in large manufactories, over their workmen, might be exerted to a considerable extent, in procuring votes in favour of a particular candidate; and thus sacrifice the constitutional freedom of election, perhaps to private interest, or friendship; to the exclusion of that fearless spirit of independent patriotism, which should always govern the popular elections of a free people. In this case, therefore, the higher we advance we diminish the chance of corruption in the same proportion, because the man of independent property, even if open to that corruption, is not to be bought so cheaply as the poor man.* But we are disposed to think that there is more integrity of principle, as well as greater wisdom, to be found in the middle ranks of society than among the mere working classes; and these, connected with property, are certainly the proper qualifications for the safe possession and upright exercise of the elective franchise. We would not therefore recommend that right to descend below the rank of those inhabitant householders whose tenements are rated for the payment of the parochial and other assessments.

* We have seen a recent publication containing an essay on this subject, bearing the signature of "James Luckcock,"—in which the novel and extraordinary idea of taxing the exercise of the elective franchise is held out, and recommended to the adoption of the town. From our knowledge of that gentleman's talents and patriotism, we should feel inclined to receive any proposition coming from him, with a degree of respect and deference; but we confess we can hardly think him sincere in this recommendation. The ostensible object of the levy is indeed a benevolent one, and as such, does credit to the heart of its proposer, but we are decidedly of opinion, that the inhabitants of Birmingham will never consent to pay to any minor authority, nearly £10,000 per annum for the exercise of a privilege, which if given at all, will be a gratuitous boon from the legislature. Such an unprecedented and unconstitutional proposition, should not, we think, be entertained for a moment.—ED.

The Legislature itself is perfectly aware of the evils which are inseparably attached to popular elections ; and cannot but know, that the lower the right of election descends, the more do these evils abound ; witness, *inter alia*, the notorious corruption among the *operatives* at the late election at Stafford ; and hence the attempt to extend it beyond those limits we have suggested, would at least impede the progress of the Bill now in Parliament, if it did not incur the risk of its total defeat. We therefore strongly recommend moderation and unanimity, as the bases of a cordial co-operation upon sound political principles, among all parties in their efforts to obtain a fair and honourable representation of the town, in the British Senate.

The next consideration, in case of success, connected with this important measure, is to find eligible persons, as the best qualified to be the objects of our choice in that representation. The principal qualifications to be sought for, appear to be wisdom, experience, a general knowledge of the laws and constitution of the kingdom ; a particular acquaintance with and some interest in the trade and local concerns of the town, producing a zealous exertion for its welfare ; a portion of elocution, and adequate property.

If all these qualifications can be found to meet in any two inhabitants of the town, or its immediate vicinity, they would certainly appear to command a preference to strangers ; and yet there is perhaps one gentleman who is neither an inhabitant of Birmingham, nor immediately connected with it, who may be considered to possess some claim on its representation, should he be inclined to accept of that trust. We allude to Mr. Tennison, who, unsolicited, and with a patriotism and zeal which cannot be too highly praised, suggested the measure in Parliament, selecting Birmingham as a suitable place for the enjoyment of the privilege forfeited by the borough of East Retford. We therefore submit to our fellow-townsmen, whether they are not bound in gratitude to make that gentleman the offer of being one of our Representatives, in the event of our obtaining the privilege we are seeking for.

Connected with a man whose residence and property are in the town or neighbourhood, and whose knowledge of its trade and interest therein would ensure a close and faithful attention to its welfare and prosperity, Mr. Tennison we think would be a most eligible associate ; and were we to venture an opinion in reference to a suitable colleague for that gentleman, we know not where we could fix our choice so advantageously as on Mr. Thomas Attwood, as a man not only of superior talent, incorruptible integrity, and genuine patriotism, but of that species of practical energy, which will turn his talents to the best possible account for the benefit of the town he would represent.

The SECOND article of improvement to which we wish to di-

rect the public attention, relates to both local accommodation and architectural ornament;—in the erection of

A TOWN HALL,

Adapted to the double purpose of the administration of municipal judicature, and the holding of public Town-Meetings. Every one acquainted with the localities of Birmingham is sensible of this want, and how much a suitable building, in an eligible situation for those purposes, would contribute both to the accommodation and embellishment of the town. Over it might be advantageously erected an Assembly Room, the rent of which might either go towards defraying the expense of the building, or be applied to the benefit of some charitable institution. Here also the grand triennial Musical Festivals might be celebrated, and private concerts held; and occasional lectures delivered, accompanied with scientific exhibitions, in illustration of the sciences of astronomy, anatomy, &c. and the fine arts. A handsome structure of this description, in a central and commanding situation, with a corresponding vestibule, would form a most magnificent addition to the grandeur of our public buildings; and while it exhibited the elegant taste, would also enhance the exterior splendour of the town, and stamp its local authorities with an imposing character, in some degree corresponding with the real wealth and importance of the place. We trust therefore, that when this *desideratum* shall be obtained, neither pains nor expense will be spared, to render it a splendid monument of that public spirit, which we hope is about to inspire the too long dormant energies of our townsmen; and induce them to rival their cotemporaries of other towns, in architectural elegance, as they already excel the universe in the ingenious fabrication of the rich and beautiful articles of their staple trade.

The last article of public improvement to which we beg leave to direct the early attention of the inhabitants, is one of such pressing necessity, that not a moment should be lost in forwarding its progress. We need hardly repeat that this is

A SUITABLE MARKET PLACE, AND COMMODIOUS MARKET HALL.

The want of this accommodation is so obvious, and attended with so much inconvenience, not only to the inhabitants of Birmingham, but also to the country people who supply them with provisions, &c. that it is only necessary to mention it, and every thing that is absurd in contrivance, inconvenient in practice, and calculated to defeat, instead of promoting the intended object, instantly rushes into our minds. Let any one attempt to pass down High-street to the Bull-ring and Digbeth, that great and leading thoroughfare of the town, on a market-day, and while he is in vain endeavouring to force a passage,

let him ask—where is the public spirit, where even the common sense, or the common decency and humanity of the inhabitants of Birmingham? Let *a lady* make the attempt to force her way—and what is the result? Is it merely the soiling, derangement, or destruction of her dress? No, but her person is incessantly assailed by the rude, but unavoidable collision of greasy butchers, and every other species of petty merchant, clean or unclean, intermixed with a rabble of strumpets, chimney-sweepers, dirty mechanics, and pick-pockets, all huddled together, like the animals in Noah's ark, but without *their* decorum and politeness. All these, with the wives and daughters of our townsmen, are to be seen three days in the week, contending on the main streets of Birmingham, for the gangway, with mutual animosity; until perhaps a drove of oxen, a herd of swine, or a stage-coach, settles the dispute, by laying a dozen of the combatants *quietly* in the dirt!

But we need not attempt a description of a scene which far exceeds our powers to delineate; and which every one who pleases, may see, *feel*, and *enjoy* to his or her heart's content, at least every Thursday in the week; and we shall only now add to this scene of confusion and disaster, the accumulation of several scores of respectable farmers, who, in common with all the other market folks, so coolly enjoy in winter, “the pelt-ing of the pitiless storm,” while bargaining with the millers and corn-dealers for the sale of their grain.

Such is a faint outline of the present *comforts* of a Birmingham Market; which, lest it should not be sufficiently notorious in the eyes of travellers, is *exhibited* in the very centre of the grand thoroughfare leading from the metropolis to Liverpool, Manchester, Holyhead, Dublin, &c. The trumpet of fame therefore has full scope to sound the praise of our Market over the united kingdom; while the Statue of Nelson silently pleads for his emancipation from the post of sentinel to the disgraceful scene.

But enough:—we merely glance at these trophies of barbarism, “in the sure and certain” anticipation of their speedy destruction. The first dawn of that intellectual light which is now bursting through the smoke of our forges and furnaces, and illuminating, while it civilizes even the operative mechanics of Birmingham, was amply sufficient to show us our backward station in that race of moral, literary, and scientific improvement, which is now exciting the emulous zeal of our competitors for fame, for wealth, and for general aggrandizement in every other part of the British empire. But our energies are at length aroused; and we hail with pride and gratulation, the approach of the auspicious period, when our reproach in reference to those particulars shall be entirely rolled away; when the external improvements of the town, keeping pace with our scientific advances, the very streets of Birming-

ham shall tell even the passing traveller who beholds them, that it is the residence of philosophy and philanthropy, as well as the abode of industry and wealth.* And from such a scene, “the demon of discord,” must, we would fondly hope, soon take his everlasting flight, and leave our prospering town in the peaceable possession of that unanimity of sentiment, harmony of principle, and concord of operation, which alone can give stability to its councils, and permanence to its public transactions.

Well;—we take it for granted that a Market Place is to be provided, and suitable accommodations erected for the use of its numerous frequenters: situated—where?—This is *one* important consideration for the decision of its managers; and in reference to which we probably cannot do better than quote a passage from an intelligent writer in a cotemporary work,—who appears to have taken a very fair and impartial view of the subject:—

“The Commissioners of the Street Act, previous to the town’s meeting held for the purpose of giving its assent to the necessity of going to Parliament to obtain fresh powers to enable the Commissioners to extend the Market and to make other improvements, had fixed on the space lying between Bell-street and Phillip-street, and extending from High-street to Worcester-street—including also the power to remove the whole of the front buildings on the lower side of Bell-street, and the upper side of Phillip-street to a certain depth, in order to give a more direct line on each side of the Market Place—the land on each of these sides to be re-sold for building on. As the Commissioners upon that occasion did not succeed in their object, and as the subject in all probability will soon have to be reconsidered, first by the Commissioners, and then by the inhabitants—I would just direct their minds to the contemplation of the subject, that they may be better prepared to discuss it, when they are in the course of their duty called upon to decide respecting it. First then, let us perambulate the boundaries of this intended site, beginning at the end of Phillip-street, going down High-street, along the whole length of Bell-street, up Worcester-street and down Phillip-street. The frontage alone is enough to alarm us, but let us examine the Yards and Courts alone—why, it is one compact mass of buildings, and although it is very desirable that one very great nuisance carried on in *a part of these buildings* should be removed, that may be done without removing the buildings. Having duly considered the extent of these buildings and the consequent expense—let us extend our walk a few yards up High-street, and turn into the old Hen and Chickens Yard, and the Yards adjoining and lying between Castle-street and Mr. Naden’s house, opposite the end of New-street—here you have a comparatively open space, very few buildings, and those old and of very little value. We will next proceed to examine the frontages, beginning at the Court of Requests, going up High-street, down Castle-street, and along Moor-street to Waterloo Place. With a very few exceptions, the whole of the houses want pulling down, being in a state of dilapidation from age—nearly the whole of the Moor-street front will

* Query.—Would not their evidence be still more conclusive on these points, if more of them were *flagged* on the foot-paths?

tumble of itself, if not soon removed. I am aware of one objection made to this site,—viz. the great fall in the ground, at the bottom of the Hen and Chickens Yard, but that would be very much reduced if a regular descent was made from High-street, and even if it were otherwise, it would be of no consequence, for if a range of warehouses were built to back against the higher level, they would turn to good account, and two or three flights of steps would form the communications between the two levels. This site would not cost the town more than one third of the other, it would be of sufficient extent, might be made very convenient, and would lead to improvements of much greater consequence and more ornamental to the town, than could possibly be accomplished in the other situation.”

The preceding observations we think judicious and well-founded; and therefore feel no reluctance in giving them our support, and particularly as we have some reason to believe that a gentleman, whose contiguous property would be much improved by the adoption of that site, would subscribe largely to the expense of the buildings. We are not however so well convinced of the propriety of what follows from the same pen—

“It should be recollected that it is not desirable to have the Market Place of too great extent, for that would only increase the evil already complained of, by increasing the number of stalls of manufactured goods, to the great injury of the shopkeepers, and that without any advantage to the public. Indeed it is by permitting so much of the present Market Place to be occupied by these stalls that the farmers and others, bringing provisions to market, have been pushed out of their proper places, and have been obliged to take other stations in the narrower part of the street, so as nearly to fill it up, to the great annoyance of the public. Nor is it just to the shopkeeper, inasmuch as the one contributes largely to all the Parochial and King’s taxes, and the other absolutely nothing; for surely it cannot be contended that his stallage has anything to do with either, being a mere rent.”*

The principle here laid down, of curtailing the boundaries of the Market, for the purpose of thereby excluding a portion of unwelcome intruders, is, we think, a most injudicious one; involving in the first place, an injurious deficiency of room, accompanied with all the inconveniences of crowd and pressure, which characterize the present market; and secondly, the admission of as many of the obnoxious intruders as could be crammed into it, to the manifest prejudice, and unjust exclusion of the others, of the same tribe, whose pretensions were equally well founded with those of the favoured few. The sole question for consideration on this subject is, shall those “stalls of manufactured goods” be admissible at all to the New Market, or not? If they shall be, then in the name of common sense and common justice, make room for them all. But if they are considered as an unjustifiable intrusion, why then exclude them all; but accommodate the legitimate dealers and their customers with sufficient space to allow to each, “a clear stage and fair play.”

* Birmingham Independent, December, 1827.

In the construction of a Market Place, there are four grand objects to be secured, viz. space, cleanliness, shelter, and convenience of situation; and these are necessary, to preserve the health, the persons, and the property of its attendants from injury and depredation, as well as for general accommodation; and we trust all these particulars will meet due attention from the projectors and architect; and that whatever plan may obtain the approbation of the commissioners, will be the best adapted to unite those objects in the best possible way with each other.

We shall here conclude our observations on the subject of the contemplated improvements of the town for the present; reserving what we may wish to advance relative to the powers requisite to carry them into effect, and the funds necessary for the erection of the intended buildings, for a future Number.

REVIEW.

Drake

A LETTER to the Magistrates of England, on the increase of Crime, and an efficient remedy suggested for their consideration. By Sir E. Eardley Wilmot, Bart. F.R.S. F.L.S. and F.S.A. one of His Majesty's Justices of the Peace for the County of Warwick. London: Hatchard and Son, 1827.—pp. 28.

THIS little pamphlet embraces one of the most important and interesting objects connected with the peace and prosperity of the country, which can occupy the public attention; and that country stands deeply indebted to the Hon. Baronet for the patriotic zeal, and genuine philanthropy which have induced him to take up the subject.

The alarming increase of crime which has unhappily marked the progress of the last ten or twelve years, in the British Islands, but particularly in England, calls aloud upon the legislature, for a solemn investigation of the causes which have led to so disastrous a result; and for the combined exertion of its wisdom and power, in devising and enforcing the means best adapted to check the progress of this growing evil. In doing this, it will be incumbent on the legislature to direct those energies which are at present too frequently dedicated to the vilest of purposes, into a channel of useful industry; and thus to promote the general safety and tranquillity of the nation. This is assuredly one essential object contemplated by all patriotic governments in the enactment of civil as well as criminal laws, and in the infliction of punishment for their breach.

Notwithstanding the highly laudable exertions of Mr. Peel, in his late attempt to improve the British code of criminal law, and the partial success which has crowned those exertions, much yet remains to be done in that important department of

our national jurisprudence; nor do we know of any recent work, which contains so many, and so important hints, compressed into so narrow a compass, and so well calculated to direct legislative enactments on this interesting subject, as the pamphlet now before us.

Among the “collateral and auxiliary causes” of the deplorable increase of crime within the last few years, Sir E. E. Wilmot enumerates—1st, *An increased population*:—2dly, The ruinous effects of the *Poor Laws*, in the indiscriminate application of their resources:—3dly, *Poaching*, as the result of the injurious operation of the Game Laws:—4thly, The *uncertainty of punishment*: particularly in cases where the punishment provided by the law, is most disproportionate to the magnitude of the crime:—5thly, *The payment of expenses* to those who bring offenders to justice; by the injudicious extension of which, though in itself a fair and equitable regulation, as the Baronet properly observes, “*our gaols are filled with petty offenders, who leave their prison accomplished thieves.*”—A 6th cause assigned appears at the first of it so paradoxical, and yet so true, that we must express it, and its explanation, in the Baronet’s own words,—

“Another auxiliary to crime is, what may appear at first sight a paradox, but which has undoubtedly a great effect in swelling the catalogue of offenders—I mean the efficiency of the police for the *detection* of crime: however efficient they may be for the detection of offences, yet, for the prevention of them, they are lamentably deficient. The object of all laws is the prevention of crime; and this is the justification of all earthly punishment, in order to deter others from committing a breach of the laws. The prevention of intended crime, therefore, is of more importance than its detection after committal: but when do we hear of a police-officer standing between the intention and the act; between the thief, who is meditating a robbery, and the actual commission of it? On the other hand, if an urchin is looking about and watching for an opportunity, instead of timely information, whereby the authority of the master or of the parent might interfere, the first step of the police-officer is to see that the crime is sufficiently perpetrated to convict the offender. Half of the petty offences committed by the younger part of the community might be prevented by common caution on the part of the tradesman, and common diligence on the part of the constable: instead of which, the offender is either taken before a magistrate as soon as the offence is legally completed, and bagged for immediate supply; or allowed to run at large in the constable’s preserve, till sufficiently ripe for consumption. Offences of a trifling nature are thus repeated, or brought at once before the public in all the parade of atrocious villainy; and what formerly would have been treated with a horsewhipping on the spot, and therefore more efficacious from its summary proceeding, now undergoes the grave and often useless ceremony of a trial.”

But all these causes, however productive they may respectively be of the increase of crime, Sir E. E. Wilmot considers as only “*secondary, auxiliary, or collateral*” causes, while the main and most prolific source of the lamented evil, is described

to be “ the *early imprisonment* of mere children, and the familiarizing them with the walls of a prison, which lay the foundation of that hardihood in crime, which we in vain attempt afterwards to remedy or prevent.”

We are fully satisfied of the general truth of these statements, and of the consequent necessity of legislative interference for the counteraction of the causes here laid down, and the gradual diminution of their injurious effects. Nor has Sir E. E. Wilmot contented himself with merely pointing out the disease, or its efficient causes ; he has also suggested a remedy, which we shall likewise state in his own words :—

“ The remedy therefore that I would propose, is not a restoration of those tribunals which formerly existed in every hundred, and every village, in the time of our ancestors : but I would recommend the adoption of the *principle* in which they originated, viz. the *immediate* and *summary* cognizance of offences committed by the youthful depredator ; to be heard before an intermediate tribunal, where petty offences may be instantly proceeded against and punished, without sending the offender to undergo the stigma and contamination of a public prison, the publicity of trial, and all those evils which infallibly result from early imprisonment. I would change the law of larceny as affecting offenders of a certain age, and convert the offence into one of a minor character, cognizable by two magistrates, in the same way as offences now are under the Malicious Trespass Act, and many others ; and by thus arming the magistracy with the power of conviction, on sufficient evidence, or on confession of the parties, I would empower them to punish the young culprit by whipping, by confining him in an asylum set apart for this purpose, or by discharging him without punishment at all.”

Passing over the slight anomaly of *punishing* “ the young culprit, by discharging him without *punishment at all*” (an innocent Irishism) ; we give the *principle* here recommended, the meed of our most cordial approbation ; and sincerely hope it will be adopted by Parliament, and reduced to general practice, under such modifications as the wisdom of the legislature may suggest. To facilitate this desirable object, Sir E. E. Wilmot has given, at the end of his pamphlet, “ *a Sketch of an Act of Parliament for altering the Law of simple Larceny, as affecting Juvenile Offenders ;*” which, as far as we can judge, appears well adapted to accomplish the designed end, agreeably to the Baronet’s own views of the subject.

We regret that our limits will not admit of more copious extracts from this philanthropic letter ; but as its very moderate price places it within the reach of almost every man, we strongly recommend its perusal to all those of our countrymen of every class, who wish to see the security of their own property combined with the general prosperity of the nation ; and above all, the moral improvement of the lower orders of society.

In thus expressing our decided approbation of the principle of Sir E. E. Wilmot’s pamphlet, which does equal honour to both his head and his heart, we would not however be under-

stood to say, that the remedy it proposes, is, in our opinion, fully calculated to meet all the exigencies of the case to which it refers; or entirely to remove the evils complained of. We are persuaded its enlightened author himself entertains no such idea of its probable effects. Nor are we quite satisfied of the constitutional policy of investing the magistrate with so much power over the person and liberty of the juvenile offender, where the culprit is deprived of the benefit of that palladium of British liberty—*trial by jury*. And hence we consider it, even if it were unexceptionable in the latter point of view, only as one branch of a general system, which we hope ere long to see in full operation, under the auspices of government, for the extinction of crime, to an extent hitherto unknown in these kingdoms; and with a view to the promotion of this grand object, we shall take an early opportunity of recurring to this interesting subject.*

Pucker

ENGINE EXTRAORDINARY.

IF the following be not an *American Puff*, it bids fair to outstrip all other extraordinary inventions of the present age, so fertile in the production of substitutes for human labour, by pressing the powers of Nature into the service of man; and entirely to supersede the use of both Steam and Gas, as the greatest agents in the production of power hitherto discovered:

“A correspondent of the *American Mechanics' Magazine*, gives the following wonderful account of a new engine, which he says will shortly be produced at New York:—‘It is free from the heat and danger accompanying highly elastic steam, as in Perkins’s engine, and from the tremulous motion and rumbling noise of Brown’s. It will occupy little space, probably less than that of Perkins, and is so silent that it will scarcely be heard. There is no fire, no boiling water, no burning of gas. It is light, simple, and efficient; dissipating at first sight, all those apprehensions which all other engines are calculated to excite. It can be regulated so as to work with a pressure of from one to six hundred pounds upon the square inch, with a very moderate strain on any given part of the machinery!’

“The inventor pledges himself, that an engine of 60-horse power shall be kept at work, night and day, for one month, at a cost not exceeding ten dollars!”

Mechanics' Magazine.

* It is much easier to prevent than to cure moral depravity; and hence we think a more extended system of national and religious education the most likely means to effect a reformation among the lower classes, and prevent the increase of crime.—ED.

STEAM CARRIAGES.

To the Editor of "The Birmingham Magazine."

SIR,—In this age of wonders, ever teeming with new discoveries, and improvements upon old ones, we daily hear or read of something new, calculated either to attract our attention, or affect our interests, or both. The powers of Nature, as exhibited in the various combinations of the three original and powerful elements of Fire, Air, and Water, are found to be so immense, that their engagement in the service of the arts of life, as a substitute for manual labour, has formed a new era in the science of Mechanics, the extent and results of which, baffle the present calculations of the most capacious human mind to foresee. These combinations have already performed *miracles*,—as our ancestors would have considered them,—and each succeeding year produces its *quota* of that improvement, in the application of those powers, which show that the science is yet in its infancy, and that its effects are really unbounded.

"Give me but where to stand," said Archimedes, "and I will shake the world;" and if that celebrated engineer, the boast of antiquity, could have shaken the world by the application of the mere physical strength of the human arm, to a mechanical apparatus—what could not a modern philosopher accomplish, even with his present command over those active elements, which in fact constitute the awful powers of Nature herself? These are the grand agents in the hands of Omnipotence, by which the equilibrium of the universe is preserved,—the occasional deviations from which, even in the limited sphere which we inhabit, issue in the awfully destructive catastrophes of earthquakes, hurricanes, and tornadoes; or add to the horrors of the tempest, the projection of the fearful thunderbolt, and the piercing glare of the vivid lightning. Even these tremendous batteries of Nature, derive their irresistible power from the combined efforts of those elements over which the daring hand of man, guided by his no less adventurous intellect, is daily exercising an ever-increasing influence and control.

Hitherto, Steam and Gas have been considered as the principal forms under which the elements of Fire, Water, and Air, may be most effectually called into the service of man; but we must not suppose these to be the ultimatum of Nature, or the *ne plus ultra*, beyond which we lose our control over her immense powers. We have as yet only touched upon the surface of Electricity and Galvanism; and the extent of their latent powers, and the possibility of their subjection to human government, in subservience to the purposes of art, remain yet among the *arcana* of Nature, to be explored by future generations of men. The same observations apply also, in a great degree, to

the compression, rarefaction, and expansion of atmospheric air. Leaving therefore these sublime and curious speculations to meet their ultimate results in futurity, let us confine our observations for a few moments to the power of Steam, with which we are become somewhat familiar, in its intended application to a new and particular object, viz. as an impelling power for the conveyance of Carriages over land.

Several attempts have been made, at various times and places, to accomplish this very desirable object, but hitherto without the wished-for success. However, the scheme is so far from being abandoned, that preparations are making for carrying it into effect, on two or three of the great roads leading from the metropolis, with the most sanguine hopes of complete success, and of the consequent extension of the plan over the whole kingdom. Most cordially do I wish it all the success that its projectors can hope for, as it promises immense benefits to the nation; the proposal by the proprietors of the steam carriage, about to start from London to Southampton, being to carry 20 passengers, at five shillings each, a distance of about 75 miles; but cheap as this appears, in comparison with that by horse-drawn Carriages, it will still doubtless be farther reduced, when competition shall bring the fares to their proper level, as I understand the expense of coals for that distance will be under 8s. which would leave a gross profit of about 1000 per cent. on the returns. If however the right of travelling on particular roads be secured by patent, as I understand to be the case on the road alluded to, the proprietors may make their own terms with the public, while the privilege remains exclusively in their hands. Nor does it appear that those Carriages are liable to the payment of any turnpike-dues, by any law at present in force, a defect which the Legislature will of course take care to remedy without delay.

But it is not merely by the reduction of the fares for travelling, that the nation will be benefited by Steam Carriages, should their use become general; there is another, and a far more important branch of national economy, in which their effects would be powerfully felt: I mean in the breeding and feeding of horses, for mail and stage coaches. The labour, money, time, and produce of land, now expended for that purpose, are immense; and the saving in this particular department, would be in exact proportion to the extension of Steam Carriages; and this being appropriated to the produce of human food, would necessarily diminish the importation of foreign grain, to a prodigious amount annually. In these points of view, therefore, the introduction of Steam Carriages must be esteemed a great national benefit, against which, I can see but few comparative evils, likely to act as a counterpoise to the advantages resulting from their general adoption. The increased consumption of coals, in the prospect of a future scarcity of that essential article, without an abundant

supply of which, the destruction of British manufactures would be inevitable,* is perhaps the most formidable objection against them; but a prohibition of the exportation of that invaluable fossil, might counter-balance that disadvantage. The difficulty of guiding and checking their progress, on any sudden emergency, and the probability of the occasional fracture of the boilers, and consequent risk of accidents from these causes, constitutes another apparent drawback on their safety and utility; against which, however, it will be the business and obvious interest of the projectors to guard the public; as without some security upon these points, few persons would like to expose their lives or limbs to the mercy of the most powerful and boisterous elements of nature, combining their tremendous powers in a simultaneous attack on the feeble fortifications of flesh and blood.

We must, however, await the issue of the experiment, and learn from experience alone, the decision of the questions of the practicability, safety, and general utility of the scheme, which in theory bids fair to rank among the first improvements of the age.

I am, Sir, &c.

Birmingham, Dec. 10, 1827.

MERCATOR.

[We have obtained a full description of Mr. Gurney's New Steam Carriage, and which is in fact in type, and was intended to have followed MERCATOR'S letter; but a press of miscellaneous matter obliges us to defer its insertion until our next number, as we cannot afford so much space as it would occupy, in addition to the preceding letter, to any one article. ED.]

ROMAN CATHOLIC CLAIMS.

To the Editor of "The Birmingham Magazine."

SIR,—Before I claim the attention of your readers to the continuation of my observations on the question of "Catholic Emancipation," it becomes necessary that I should say a few words by way of reply to the honour which my first communication has received, by the notices of Dr. Doyle and the Rev. T. M. M'Donnell in your last Number. To begin with the latter gentleman, as his article stands foremost in rank.—As for my *incognito*, Sir, I can assure Mr. M'D. it has no connexion with any feeling of shame for the cause I would advocate. My name is too insignificant, and too little known to the public, to be of any importance in an argument which ought to rest entirely upon its own merits. The question is not, Sir, "who

* Query—As the stock of coals in the British Islands though still great, is annually and rapidly diminishing, and cannot be *inexhaustible*; would it not be advisable for the Legislature to inquire into the propriety of permitting their exportation to continue to such an unlimited extent as at present?

am I?" but, are my statements true or false?—And are the consequences deduced from them, fairly represented, and properly supported, or not? These are the points at issue; and all that is necessary to be known respecting myself in this controversy, is, that I am a British Protestant, and as such lying under all the *anathemas* which the Church of Rome has fulminated against *Heretics* ever since she usurped the title of "Catholic," and assumed the attribute of infallibility. It is true, Sir, I may now smile at those harmless execrations; but when I am assured that the spirit from which they have emanated, is as immutable* as it is infallible,—I own I am somewhat sceptical on the expediency of arming it with power.

Mr. M'D. assumes as a fact, which he alleges I cannot controvert, that "the religion of the country was changed solely by the temporal governments of those days;" viz. "in the reigns of Henry VIII. Edward VI. and Elizabeth:"—a statement however which I totally deny. For I say, that neither those monarchs, nor the "three estates" of their day, possessed either the right or the power to change the religion of the country; nor did they do it, only so far as they were the instruments under Providence of opening the eyes of the people, putting *the word of God* into their hands, in the vulgar tongue; and giving them the inestimable blessing of liberty of conscience. Religion Sir, is,—what? It is an affair between God and each individual man, "for every one of us," saith St. Paul, "shall give an account of himself to God," and the principles of that religion must be implanted in the human heart, by the Spirit of God himself; the exercise of which, in acts of pure spiritual worship, can only be carried on by a direct intercourse between that Spirit and the human soul; under whose Divine influence, the man approaches his Maker, and finds acceptance with him, *through the sole mediation of the Son of God*. This, Sir, is the essence of the religion of the Bible, and it necessarily implies the presence of "Faith, Hope, and Charity," or Love;—which mark its Spiritual and Divine character; and this character it imparts also to its possessor.

This was the religion introduced at the reformation, by the Spirit of God; who I believe, alone claims the privilege of searching the heart of man, which is certainly the seat of that religion. It is true, that the Monarchs alluded to, broke down the barriers which Popery had erected against the progress of this religion; and gave it, what you, Sir, have been kind enough to promise me, viz. "a clear stage and fair play;" and then, aided by the powerful influence of the fires of Smithfield, it

* Plowden scorns the idea of a reformation of principle, ascribed by some *over-charitable* Protestants to the Church of Rome, as insulting to her *infallibility*. And Plowden was perfectly right in so doing; and in assuming "*Semper eadem*" as her appropriate and immutable character.

quickly spread throughout the land.* It is true also, that both Edward and Elizabeth, laboured strenuously to embody an epitome of the religion of the Bible, in a "form of sound words;" in the liturgy of the established Church, and thus to convey the knowledge of that religion to the understandings of the people. The repetition of these formularies, and the performance of the ceremonies of religion, Mr. M'D. may if he pleases, call religion itself;—and I will grant, that this is in perfect conformity with the practice of *his* Church; but I thank God, I have learned a better lesson from my Bible,—which tells me that those who worship God acceptably, "must worship him in spirit and in truth," without restriction to any form.

Now, Sir, if Mr. M'D. conceives, as the doctrines of his Church inculcate, that the worship of a wafer, after its transformation into the Deity, by the consecration of a Priest, is perfectly synonymous with the spiritual worship of the true God, then it is plain, that *no essential change* was effected by the reformation, in the religion of the country. The essence of true religion certainly consists in the worship of the true God; and *if* this be still the practice of both the Romish and Protestant Churches, their religion remains essentially the same to this day; the one worshipping *the true God*, under the form of *a cake*, while the other worships *the same God*, as a pure spirit, who fills the universe with his presence; under no material form indeed, but according to his own command,—*"in spirit and in truth."*† Thus we see that, *Popery itself being the judge*, "*the real religion of the country, was not changed by the temporal governments of those days;*" they merely divested "*the spouse of Christ,*" of some portion of her *paraphernalia*, which had rendered her both ridiculous and contemptible in the eyes of her own children, and "*washed her face!*" And hence my proposition remains unrefuted, that the secular authority "*cannot sanction, in the eye of justice, an act whose*

* Nothing is more certain, than that the persecutions of Mary's reign, contributed more than any other circumstance, by the Providence of God, to open the eyes of the people of England, to the true character of Popery; and turned their attention to the religion of the Bible. But, besides this, "The reigns of King Edward VI. and Elizabeth, were distinguished for their munificent and extended foundations of public schools for the instruction of the lower classes. That the people should be able to read and understand the *sacred writings* was the principle of Protestantism—the secret of its rapid and glorious progress."—*Birmingham Chronicle*, March 11, 1824. Yes, the word of God, and its wide dissemination, were the means in the hand of the author of that word, of extending Protestantism with such unexampled rapidity in those reigns. It was the Bible and its Divine author, and not "the temporal governments of those days," which then overthrew the religion of the Pope in England.

† The reader will observe, that the parallel is here stated hypothetically; but it must not be supposed that I thereby concede the fact, that the eternal God can be contained in a wafer cake! Papists dare not deny that Protestants worship the true God; and it is their business, and not mine, to show that their wafer is *the same true God*, whom the Protestants worship.

natural tendency is—to overthrow the religion of the country;” because it can have no legitimate control over the consciences of men, where alone, true religion sways its righteous sceptre. Nor was the religion of Britain even *professedly* changed by Henry, Edward, and Elizabeth; it was merely *purified* from its adulterations, by the united efforts of the monarchs and clergy of that day. But while Mr. M'D. thanks me for the recognition of the principle that “no temporal government possesseth the right to change the established religion of a country,” let him not forget, that he has here conceded the important point, that the secular government of England did succeed in the overthrow of Popery in that kingdom in the reigns of the three Monarchs alluded to by him. Now that government, according to the Romish creed, was an *heretical* government, and its acts of hostility against Popery, *heretical acts*; and therefore were in league with “the gates of hell,” which Christ hath promised “shall not prevail against his true Church.” Hence it necessarily follows in the instance before us, either that the Church of Rome is not the true Church of Christ; or that his promise hath failed, and “the gates of hell,” in the shape of Protestantism, hath “prevailed against” it in England, as well as in Germany and Holland. Can Mr. M'D. exhibit similar victories gained by Popery over Protestantism, where the latter has been the established religion of the state?—If not, the balance of victory is clearly on the side of Protestantism; and let Mr. M'D. show if he can, that God had no hand in giving it that victory.

Mr. M'D. in the next place alludes to the property confiscated at the breaking up of the Monasteries and other religious establishments, as they were called, by Henry VIII. in the following very *modest* language:—“The property of the country, the property of the poor, the property of religion, the property of parents, the property of Catholics in general, was by the force of those enactments, withdrawn, directed from their proper possessors, and made a sacrifice to the rapacity, to the avarice, to the ambition, and to the sensuality of the holy founders of Protestantism in this country, and to its *conscientious* converts.” Why does he not at once call it what it really was, viz. the property of *the Church*?—Was he afraid that such a statement might lead to an inquiry into the infamous tricks, and pretended miracles by which that property was accumulated?—It was the plunder of the nation, and a just and righteous God, made use of Henry's impetuous spirit, to restore it to that nation. And does Mr. M'D. really expect to transfer the proverbial “rapacity, avarice, ambition, and sensuality” of the Monks and Friars, who collected that wealth, to the pious Protestant Ministers who succeeded them?—Ignorant indeed of British history, must the man be, who would become the dupe of such barefaced misrepresentation. But “If in the reigns

above referred to, "the peace and safety of the nation" were not "subverted," it was because the nation was Catholic, and Catholics are accustomed to believe that even the subversion of their religion does not justify rebellion against their rulers." What! the nation "Catholic"—after its "religion was *changed*?"—What then was it before?—Merely *Popish*! And when changed to Protestant "by the temporal governments of those days"—then it became "*Catholic*!" Who, I ask, is now sinning "against history, and against logic?"

But "Catholics are accustomed to believe that even the subversion of their religion does not justify rebellion against their rulers." Upon what principles then were the Irish rebellions of 1641, 1688, and 1798, justified?—Was there even the pretence of the subversion of religion for them? "The victims of persecution;" this is a *cant* phrase, having no kind of meaning;—if it alludes to the protecting restrictions of government, the foxes may with just as much justice complain of persecution, in being shut out from the farmer's hen-roosts.

But why so? Because the principles of Popery are intolerant; and because it uniformly aims to attain that universal dominion, which its assumed title of Catholic necessarily implies; nor is it very delicate in the choice of its means for the attainment of that end. But more of this hereafter; were it not Sir, for this equally unfortunate and unauthorised claim—my fundamental principle, which has excited Mr. M'D.'s approbation,—viz. that "naturally every British subject possesses an equal right," &c. would apply to the members of the Church of Rome, as clearly as to those of any other Church in the British dominions. And rejoiced should I be, to see that event accomplished in their full emancipation; but it is not in the power of the British government to grant them the privileges they claim, consistently with the fidelity due to the trust reposed in that government;—(which is the *delegated* guardian of the constitution on behalf of the nation)—without such securities as may assure it and the nation, of the safety of both in so doing. Such securities have been asked, but never given. They were not unreasonable, because they were no greater than the same government demanded from the members of its own Church; nor were they so far inconsistent with even the peculiar fidelity which the members of the Church of Rome profess to owe to that Church, but that the head of that Church himself thought they might be conceded with perfect safety to its interests, yet the Romanists of Ireland would not concede them.*

Thus have they shut the door against their own emancipa-

* I allude to the demand of a royal *veto* in the appointment of Roman Catholic Bishops, proposed a few years ago by the British Government, as one condition of emancipation; but haughtily refused by the Irish Romanists.

tion; nor have they any right to expect the British government should recede from its reasonable demands, to meet what can now be only considered in the light of pertinacious or petulant obstinacy in the claimants. In a future Number, Sir, I shall beg leave to draw the attention of your readers to the extraordinary and important evidence of the Rev. T. W. Dixon and the Rev. E. Molony, late Roman Catholic Priests, but now converts from the Popish Faith, who were both educated at the College of Maynooth; a Roman Catholic establishment in Ireland, supported by the liberality of the British nation and government. The testimony of these two gentlemen was given on their respective oaths, before the Commissioners of Education Inquiry, in Ireland; and it throws a ray of light on the nature of Roman Catholic obligations even of the most sacred nature, when entered into, for the ostensible support of a Protestant government, which cannot fail to make a powerful and lasting impression on the British nation; but one by no means favourable to the grant of Roman Catholic emancipation.

(*To be continued.*)

Tucker

BIRMINGHAM MECHANIC'S INSTITUTION.

To the Editor of "The Birmingham Magazine."

SIR,—It has long been a matter of regret, perhaps chiefly for want of a suitable medium, that the proceedings of the above valuable Institution have not been published from time to time; I am persuaded that it is only for want of publicity that its supporters and members are not much more numerous than at present; and as an ardent friend to the Institution, I shall crave a corner in the future Numbers of your valuable miscellany for this purpose. I shall begin by giving a brief and impartial history of its rise and progress, to the present time; and shall afterwards, if you think fit, furnish you with a monthly abstract of its proceedings, in which I shall usually give an analysis of the Lectures, or such of them as appear most interesting.

The Birmingham Mechanics' Institution was established in the month of January, in the year 1826. In its outset, it had numerous difficulties to encounter, some of which were of no ordinary character. Numbers of respectable persons objected to it *in toto*, principally because they imagined it would have a tendency to make their workmen too assuming and consequential; others imagined that it would be of a political nature, and only serve as a nursery for jacobins and demagogues; in short, Sir, not to trouble you with a detail of every frivolous objection that was urged, suffice it to say, that all the frightful phantoms, that scared so many in the metropolis, and other places where institutions of this nature were already in exist-

ence, were conjured up to alarm the timid, and arouse the illiberal, to oppose it. The soothing hand of time has happily, however, exploded these visionary and ill-founded objections; and it is now proved to a demonstration, that instead of making the mechanics refractory and insolent, it has made them understand more clearly the relation that subsists between them and their employers; and the necessity there is for acting in concert, rather than in opposition; and as regards the introduction of party politics, this has been wisely excluded by its laws, which, to my knowledge (and I speak from experience), have never been thus infringed. But Sir, the principal barrier as I conceive, to its immediate extension, was the inauspicious aspect of the times when it was established. A bare reference to the date will be sufficient, for us to know that it commenced at a time when the vital energies of the country were paralysed, and the workmen generally thrown out of employment—when the genius of the island seemed for a season at least to have deserted it, and left the demon of destruction to hold a universal sway; for every class appeared to be involved in one common ruin. Under these unfavourable auspices, the Birmingham Mechanics' Institution ventured to rear its head. However some of even its warm admirers might be disposed to question the propriety of the time chosen for this measure, what could be done? It had been some time in embryo, and now was the period for its birth; the provisional committee had laboured hard to bring it to this juncture, and it might have been dangerous to delay; it appears to me that they had only a choice of evils, and time has proved that they chose the least; for Sir, as the Institution has supported itself through such dire calamities, it is reasonable to suppose that it will now prosper. Having said thus much of its commencement, I shall now proceed to trace its progress to the present time, in as brief a manner as possible.

The Institution was opened on the 21st of March, 1826, by the Vice-president, who then delivered an address “on the advantages to be derived from education.” Mount Zion Chapel, which was kindly lent on the occasion, was crowded—the address which was very appropriate, was well received, and a general interest excited. The first Lecture, the subject of which was “The elementary principles of Mechanics,” was delivered the following Tuesday, in the School Room belonging to Ebenezer Chapel, in which room the Lectures have been regularly given once a week ever since; the public-spirited trustees of the Chapel having in the most handsome manner lent it for that purpose, nor were the committee unmindful of the privilege, having at the annual meeting voted ten guineas to the Ebenezer School Fund, as a small testimony of their gratitude.

In June, elementary schools for teaching mathematics, draw-

ing, geography, and English grammar, were began; the students were eager for instruction—the attention to the tutors was marked and striking, and by the end of the year, the most satisfactory results were produced. The first anniversary meeting was held January 4, 1827; the President, R. Spooner, Esq. in the chair. The report of the committee was cheering—the number of members at that time was 237. Donations had been received, amounting in money, to upwards of £65. In books, 136 volumes; a terrestrial globe and some maps. It appeared also that 35 Lectures had been delivered at the Institution up to this period, 25 of which were gratuitous. The subjects treated on were the following; Mechanics, 2 Lectures; Chemistry, 12; Astronomy, 2; the Steam Engine, 3; Improvement of the Mind, 6; Natural Philosophy, 5; and History of the Arts and Sciences, 4. It is gratifying to observe that the Lecture sub-committee have never found the least difficulty in prevailing on gentlemen of talent and respectability, to come forward and support the Institution in this manner.

From this time till April last, the Institution, owing to some cause or other, which it is not now my intention to inquire into, was on the decline, and it is probable, had it not been for some well-timed and spirited exertions, that I should here have had to record its death.

An extraordinary committee was appointed to investigate the state of the Institution, and to suggest such measures as they deemed necessary for its future welfare. Their first step was to regulate the elementary schools, which for the present were reduced to those for drawing and mathematics; over each of these departments, masters were now appointed; for previously the instruction was gratuitously imparted by the teachers, but the committee finding that there was not sufficient regularity in the attendance, were induced to attach salaries to those masters. In June and July a course of 10 Lectures were delivered to the members, principally on Chemistry, by Mr. Ogg, of London, whom the committee had engaged for the purpose. By these and similar means, the Institution was resuscitated with perfect harmony among its managers. The members were highly pleased and instructed by Mr. Ogg's Lectures, which were attended by crowded audiences. At the half-yearly meeting, which was held immediately after this course was concluded, the state of the funds was much better than it had ever been, notwithstanding the heavy expense attending Mr. Ogg's Lectures.

I shall now take my leave for the present, apologising to you Sir, for having occupied so much space, but it must be remembered that I have brought up a long arrear of the proceedings of this excellent Institution, and that in future my papers will be much shorter.

I am, Sir, your's, &c.

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THE DRAMA.

(As long as the Public find Theatrical Entertainments to be sources of innocent and rational amusement, and choose to attend them as such, it will perhaps be considered as part of our duty, occasionally to notice their progress, and to offer some observations on the mode of conducting them. Hence we readily give insertion to the following appropriate criticism on "The Drama," with which a gentleman connected with our work has furnished us.)

At length we hear the cry, "Hold ! enough !" and the Theatre is to be closed on Friday next. We are, we confess, (though in this wise age there is some danger in the admission) of the number of those who have made the Theatre our delight, and we associate with it many happy moments that are gone and past, in which every thing appeared bright and joyous ; and if we do not now feel all that hilarity which we were wont, it is "that we are fallen somewhat into the sear." We have, however, still enough of interest for the Drama left, to regret that it is not so well patronised by the public as it ought to be. This we impute, not so much to a want of taste for Theatricals, as to other causes ; among which may be mentioned, mismanagement in the concerns of the Theatre, of which we shall speak presently. One of the chief complaints made by "play-goers," is, that there is nothing new. On the nights when the "*melo-dramatic trash*" is omitted, we have plays performed, that are "as familiar as our household gods ;" and although they may be admired and applauded, and even occasionally repeated with advantage, in the metropolis, where there is such a variety of performers, and an ever-changing audience, yet in a provincial theatre, no one cares to see the same play indifferently performed by the same persons fifty times over. We want New Plays. or old ones brought from the shelf, and adapted to the taste of the times ;* and until this is done, managers of theatres must not cry out against the public taste. The fact is, there is little, if any inducement for men of genius to apply themselves to play writing ; and until proprietors of theatres offer such inducement, it is in vain to expect that authors will devote their talents to it. If Sir Walter Scott, or Mr. Moore, were to produce a tragedy equal to Hamlet (if such a thing were possible), which perhaps would occupy the mind and imagination for twelve months, they would not get by it as much as is produced by the sale of a paltry Novel—written perhaps in a couple of days. Besides which, there is nothing to prevent Mr. Branton, Mr. Somebody, or Mr. Any-

* This observation may create a sneer against the Drama ; the fact is, the Drama never did, nor ever will attempt to lead the public taste ; it has, on the contrary, always conformed itself to it. It is not a school for morals, as some weak advocates have pretended ; it is merely an arena of rational amusement.

body, in every theatre and barn in the kingdom, who can purchase the printed copy of a play, from playing it free of expense, and without emolument to the author. This ought not to be; and unless some remedy be provided, we foresee that the Drama will fall, and our Birmingham proprietors, among the rest, may sell their 300*l.* shares for as many pence as pounds.

Besides these causes, which operate on all theatres, there are others, which will very naturally account for the want of success in our own. It is notorious that a company less talented than the one we have had during the present season has never been in Birmingham. We do not accuse the manager, of want of spirit; spirits he has had, flying ones too, and stars also—every one worth its weight in gold; but what signify stars on a dark night? They only serve occasionally to illumine the general gloom, and make “darkness more visible.” It offends us to see an actor or an actress of talent playing with a “perriwig-pated fellow,” or a dressed-up empty Miss. We had much rather see Punch at the “Brummagem fair.” What we want, is a good regular company; and that manager, in our opinion, is most unwise, who sacrifices five nights for the sake of getting a tolerable house on the sixth.

We have said that a company less talented has never been seen in Birmingham: Every play-goer may convince himself of the fact, by simply reading over the names of “His Majesty’s servants” who are the actors to play “tragedy, comedy, history, pastoral, pastoral-comical, historical-pastoral, scene individable, or poem unlimited,” in this our town of Brum.

Without entering into a nice critical examination of the comparative merit and demerit of each, for which we have neither time nor inclination; we shall merely observe, that Mr. Montague is a respectable actor, but if he were at the top of his profession, which we hope to live to see, he is but one, though he were to divide himself like Monsieur Alexandre. Of the residue of the *males* (with the exception of Mr. Vining, who is a very decent performer) there is not an actor in the bunch but what is beneath mediocrity. The three next in order, see them in what character you may (and you must see one or other of them in every piece, whether tragedy, comedy, farce, or pantomime), are still Mr. Bellamy,* Mr. Gardner, and Mr. Dobbs: they cannot, if we may so speak, rise above themselves, or realise the part they are acting, and the only change they make worth speaking of, is the change of dress. They have besides, the odious fault of catching at personal applause, by introducing their own silly jokes into the parts they are playing. In this respect, though undoubtedly possessing more talent, they are

* We admit that Mr. Bellamy plays one or two crack parts extremely well—amongst his best efforts, we instance “Job Thornberry,” in the admired Comedy of “John Bull.”

inferior both to Mr. Wilton and Mr. Gough, who though actors with no pretensions to excellence, are useful in their way. Of the *ladies*, and here we wish to tread lightly, Mrs. Ashton is the best—she is pretty, and plays “the sentimental lady” with considerable talent. Miss Huddart is a respectable woman, with fine eyes and a good conception, but the most monotonous, disagreeable tones of voice we ever heard. Miss Cooke has some archness, but is a poor singer, and has very little talent.

We all recollect the admirable company with which Mr. Bunn first commenced his career as lessee of the Birmingham Theatre, and the success which attended his efforts. So long as he continued a good regular company, he had the patronage of the public, and the Theatre was crowded—he failed during the latter seasons, because his company gradually got worse—though certainly we must do him the justice to say that his worst company was vastly superior to Mr. Brunton’s.

Let Mr. Brunton (for whom personally we have the most kindly feelings, and who is respectable in the best sense of the word) next season, if he still continues lessee, not rely upon the “star gazers,” but get an efficient regular company, and depend upon the patrons of the drama; and despite of the laugh with which this will be met, we pronounce that there are patrons of the drama in Birmingham, and if he produces novelties (we speak not of expensive dramatic shows) we are satisfied he will have no need to complain of the want of patronage.

Birmingham, December 12, 1827.

A SPECTATOR.

(Drake)

REVIEW OF PUBLIC OCCURRENCES, &c. IN 1827,

With their bearings upon British Interests.

WE had prepared a much more copious article under this head, than the present one; but finding it likely to encroach too much upon the space necessarily allotted to our miscellaneous articles, we were obliged to curtail our plan: and barely to glance, almost without comment, at many important events, which would have otherwise formed matter of interesting discussion; but which we must now leave principally to the ingenuity of our readers themselves to supply, only attempting to furnish them with a *clue* to their consideration.

The commanding station which the British nation occupies, in both the political and commercial world, and the imposing attitude which her preponderating influence enables her to assume, in reference to the whole civilized world, more or less connect her interests with the revolutions and political arrangements of almost every nation under heaven.

Since the decisive battle of Waterloo, which hurled from the throne of France, a man, whose extraordinary talents, unhappily directed by an insatiable ambition, after raising him

to the pinnacle of fame, sunk him into defeat and captivity,—a few years have produced more important events than 1827—at the termination of which we are now arrived. In the immense regions of South America, a new and extensive field is gradually opening under the influence of a successful revolution, for the introduction of British manufactures; while the trade of our North American Colonies, has derived great advantage from the exclusion of the ships of the United States from our West Indian possessions.—In the great Pacific Ocean many Islands have been civilized, and with the salutary doctrines of Christianity many of those domestic arts have been introduced, which in future ages will probably render those fertile spots, important appendages to our foreign connexions, and amply repay the labour and expense requisite to their improvement and cultivation.

In Australia, Great Britain has laid the foundation of perhaps a future empire or republic, which may not only follow the example of North America, in ultimately throwing off the British yoke, but may rival both it and the mother country in arts and in commerce; and New South Wales, with Van Dieman's Land, may one day be the Great Britain of the Southern hemisphere.

The successful termination of the Burmese war, accompanied by a commercial treaty with the neighbouring kingdom of Siam, has given additional security, as well as an extension of territory, to the British possessions in India; the fertile plains and immense wealth of which, present an inexhaustible source of profit to British enterprise; shackled only by the monopoly of an overgrown company, which it is to be hoped will soon be curtailed, and those immense regions be thrown open to the commercial energies of the nation.*

In Africa nearly all our settlements are made on the wrong side of that extensive Continent. As a naval station indeed, whether military or commercial, the Cape of Good Hope is certainly important; but both here and at Sierra Leone, &c. the land is rendered sterile by the saline blasts from the Atlantic Ocean, or unhealthy from the prevailing swamps, and excessive heat of the climate. A settlement is much wanted on the south-eastern extremity of Africa,—where the fertility of the soil, and congeniality of the climate are said to produce such prolific vegetation, that the cattle are almost hid in their pastures. On the northern shores of that generally barren quarter of the globe, we still find, to the disgrace of civilized Europe, barbarians and piratical powers, occupying the sites of ancient

* Query—Is not the tea plant susceptible of cultivation in British India?—If so, would it not be a most advantageous speculation for the East India Company? In a national point of view, it would save probably a million sterling annually, now paid to China, in specie, for that article of luxury.

Numidia and Mauritania. France indeed is nominally at war with Algiers, but evidently sleeping at her post. She is likely to become the object of the scorn and contempt of those public robbers. It were much to be wished that the great European Powers would unite for the final extirpation of that nest of pirates, and the occupation of their interesting country by Christian colonies.

Advancing to Europe, we first touch on Spain, and behold a country rich in natural resources, and admirably situated for extensive and advantageous commerce with the whole world, having her commercial energies paralysed, and her political importance annihilated, by the imbecility of a superstitious monarch, and the ruinous influence of an overgrown, and indolent priesthood. Nor is Portugal much behind her in these sources of humiliation and destruction: although in alliance with England, and aided by her troops. Superstition, bigotry, and intolerance still retain their desolating dominion over that little kingdom, and these smother the sparks of liberty infused by reason and religion, ere they can unite in the general illumination, and intellectual emancipation of the nation.

Arrived in Britain, we behold her slowly recovering from the paralyzing effects of a twenty-five years' continental war, the policy of which it is impossible to vindicate; while its pernicious results will be the miserable inheritance of generations yet unborn. This desolating scourge was cast upon England by the ministry of the day, in defence of *legitimate monarchy*, of which the French nation had grown sick; and Great Britain of course, undertook to eradicate republican principles out of French brains, by knocking the brains themselves out of their cases! This was indeed a certain remedy for the disease, wherever a cannon ball could conveniently be brought to bear upon the *pericranium* which contained it. But here lay the difficulty; the disease raged in about thirty millions of heads, while we could seldom bring one thousand guns to bear upon them, and every shot added fuel to the fire, and increased the virulence of the malady four-fold! And to this day might the ruinous contest have continued had not Napoleon Bonaparte discovered the art of uniting military glory with a new species of legitimacy in his own person; and thus flattered the vanity of the French nation, while he threw his chains of despotism around its neck.

But Napoleon was an upstart, and it became equally necessary to knock the new legitimacy out of the brains of his subjects, to clear the way for the genuine stock. This undertaking however might have perplexed all Europe to accomplish, had not Bonaparte's madness frozen nearly 300,000 of his best troops to death, after sacrificing 150,000 of them in the battles of one campaign. The military glory of France, at least for one generation, expired with the Bonapartean dynasty; and

with the wings of her ambition clipped to the very stumps, she was obliged to crouch at the feet of her conquerors, while they triumphantly entered her capital for the second time, and replaced the Bourbons on the throne of their ancestors. France however is at this moment little better than a political volcano, whose internal commotions, like the subterranean, half-smothered thunders of Etna, give note of fearful preparation for another tremendous explosion in that ever-restless kingdom. May we humbly hope that in the next French convulsion, our sapient governors will have the prudence to keep England out of the fray?—With the millstone weight of a national debt of eight hundred millions round her neck, England is in no condition to hazard her political existence in another crusade against the feelings and principles of the French nation; and we trust no considerations will ever again induce the dangerous and impolitic attempt.

The political demise of Lord Liverpool, having placed Mr. Canning at the helm of government, that able statesman lived only to lay the foundation of a system of liberal policy, embracing at once the political relations and commercial interests of the country, the merits of which could only be known by experience. While however Mr. C. was Secretary of State for Foreign Affairs, he had wisely recognised the independence of Spanish South America. And he is also said to have engaged the interposition of Persia for the protection of our East Indian possessions from the possible attacks of Russia, by a treaty, granting that power a large annual subsidy in case of hostilities with any of her neighbours. The wisdom of such a treaty would be very questionable at any time; and the issue of the war now or lately subsisting between that power and Russia, proves that it would be worse than useless. The fact is we believe, Russia has no design whatever of invading India, and if she had, her shortest route to it would be to the eastward of Persia; but the difficulties of such an undertaking are too great and insurmountable ever to be encountered by men possessed of common sense, which we are sure the Russian Ministers do possess.

One of the most important measures which marked Mr. Canning's administration in respect to our foreign policy, was the treaty of triple alliance for the deliverance of Greece from the barbarous yoke and exterminating sword of Turkey. Of the humanity of this measure there can be no doubt; but the question of its *policy* can be decided only by its results, and these are yet in the womb of time. Should the infatuation of the Divan be so invincible as to involve the Turkish empire in actual war with the Allied Powers, and should they act with vigour and unanimity, the dissolution of that Government would be by no means an improbable event, accompanied perhaps, by the division of its territory among the Allies; in

which case the obvious policy of England would be, to secure Egypt and Palestine, with the navigation of the Red Sea, to which a passage by canal might be advantageously opened from the Mediterranean, through the Isthmus of Suez, as a short route to the Indian Ocean. The remainder of Turkey in Asia and Europe, would afford ample means for the erection of a new Christian empire, with the Archduke Constantine at its head; besides remunerating France for her share in the warfare. These revolutions are certainly mere speculations at present, but perfectly within the boundaries of probability: and as a presumptive prelude to their accomplishment, it appears that the "Holy City" of the Mahomedan superstition, the residence of the Prophet's bones, and the object of his pilgrims' adoration, Mecca, has been lately taken by the Wachabites. If however the Porte should yet possess sufficient wisdom to see and avoid the dangers to which her usual obstinacy might now expose her, she may retain her empire for some years to come; its ultimate but not very remote destruction however appears to be highly probable.

Mr. Canning's system of home-policy was generally marked with the same enlightened and liberal spirit which distinguished his foreign engagements. He contemplated a reduction of at least £1,500,000 per annum, in the public expenditure and taxation: while his proposed modification of the corn laws, promised great advantage to the working classes; and the reduction of protecting duties, and throwing our manufactures principally upon their own merits for support, gave an additional spur to the national industry; and proved that in a fair competition, English ingenuity has nothing to fear from the rivalry of the world.

But perfection is not the lot of humanity; Mr. Canning's determination to resist the efforts of Protestant Dissenters, to obtain deliverance from the disgraceful yoke of "the Test and Corporation Acts," was an instance of weakness and inconsistency, which it is vain to attempt to reconcile either with his advocacy of the Roman Catholic claims, or the general principles of his administration; which it is to be hoped his successors will continue to act upon, as far as they tend to unite the honour with the prosperity of the nation. England is the richest as well as the most commercial country in the world; and yet perhaps there is no civilized country in which more wretchedness and poverty are to be found than in England and Ireland, although the sum annually collected for the relief of the poor, is really immense; while tens of thousands are both able and willing to work, but can obtain no employment. Yet both provisions and clothing, as well as rents and taxes, &c. remain dearer than in almost any other country in Europe, or perhaps in the world. A remedy for these evils ought to exist somewhere; and we think it is the duty of a

wise and patriotic government to seek for, and apply that remedy.

But our limits will not permit us to pursue this very interesting subject any farther at present, than merely to notice the recent reports of the intended resignation of Lord Goderich, and a consequent change in the Ministry. Whoever may be the directors of the public energies, and the official guardians of the nation, if public economy, and retrenchment do not constitute leading features in the system of administration, we both hope and believe, that the Ministry will ever find themselves *reposing on a bed of thorns*,—until they shall learn to associate the interests and acts of government, with the ease and prosperity of the nation.

Birmingham, 28th December, 1827.

Tucker

THE TRINITARIAN CONTROVERSY.

A Unitarian Christian, on the two Letters of Christianus.

To the Editor of "The Birmingham Magazine."

SIR,—You will find this letter concluded with a different signature, from that which was appended to the communication in your first Number, on the Unitarian side of the question; the writer of both letters is however the same person: and this change is made in consequence of the observation of Christianus in your last Number, that my original "controversial designation is too long for repetition." In this, and all my future communications on the subjects proposed for discussion between C. and myself, I shall drop the title of "*A Believer in one God, the Father, and in one Lord, Jesus Christ*," and adopt another of equivalent signification, namely, "*A Unitarian Christian*."

In taking up my pen, to notice the two papers of Christianus, I experience a difficulty, of which I doubt not, many of your readers will also be sensible, that of not being able to trace any kind of connexion between the greater part of what he has written, and the proposed subjects of debate. His first letter is altogether innocent of any bearing on the question, and with the exception of that part of it, which is devoted to the *charitable* object of insinuating that Unitarians are not Christians, might have been used with *equal* propriety as the introduction to one thousand and one controversies, on as many different topics. I cannot but express my surprise, that he should be so shy of entering on the main points, which constitute the distinction between the Unitarian faith and that of reputed orthodox Christians. Even in his second letter, there is scarcely any appearance of an approach to the threshold of the particular inquiry, which, as I expected from the announcement of his five propositions, was to engage our immediate attention. If he is deter-

mined to gambol and amuse himself in this way, in the outskirts of the arena, I must be contented to remain a silent spectator of his frolics, until he be pleased to enter the space appointed for the trial of our strength. I stand ready to meet him, and only wait for his entrance on the ground, which he was the first to propose, I mean the discussion of his own propositions.

As it will be expected, that I should furnish something towards the furtherance of the object of this controversy, in the forth-coming number of your Magazine, I beg leave to say a few words on some statements and expressions contained in the papers to which I have alluded. Scattered over the *eleven* pages of your correspondent's lucubrations, are a few things especially deserving of notice, on which I shall now make some observations, which I hope, will have a tendency to bring this discussion into a narrow compass.

I regret, that I am compelled by the conduct of your correspondent, to charge him with gross ignorance of the principles maintained by the body of Christians, of whom he has taken upon himself to speak in such bold language, from page 72, to page 76. But he has gone out of his track to provoke the charge: and I make my appeal to your candid readers to judge whether his representations of our sentiments are to be depended on, after they have maturely weighed the following facts. In page 73, Christianus thus writes,—“other denominations do not stake their pretensions to that (the true Christian) character upon *love* alone, *but the Unitarian does so*; and hence, if the latter fails on that point, he, *on his own statement*, forfeits the character entirely; and having erected this standard for himself, it is quite fair in his opponent, to urge the trial of his pretensions, by the *degree* of love, which Christianity enjoins.” This is the first time of my hearing that such a “standard” for “the trial of his pretensions” to the Christian character, was set up by any Unitarian; and I challenge Christianus to the proof, that any Unitarian ever “staked his pretensions to that character, upon *love alone*.” He says, this is the Unitarian’s “*own statement*.” I blush for the ignorance of him, who can make such an assertion. I will not impute to him the meanness and criminality of uttering what he knows to be untrue; but I accuse him of rashly declaring, what he has not been at the trouble of inquiring into, for the purpose of *knowing* it to be the truth. I deny the premises, from which he draws the conclusion, that enables him to rob his Unitarian brethren of their dearest and highest character; and thus I throw back upon himself, all the responsibility of so uncharitable an act. But, for the information of that gentleman, and of all persons who may be in danger of being misled by his blunders, I will state the real grounds on which Unitarians lay claim to the title of Christians. We aspire to that honourable appellation, simply because we believe Jesus to be “the Christ, the Son of God,”

and acknowledge him to be our "Master" in all matters of religious faith and practice. It is true, we maintain, that brotherly-love must abound in every heart, which is under the purifying influence of the Christian principles; and we are not backward to assert, that the doctrines generally professed by Unitarians, have a direct and powerful tendency to excite in the breast, the genuine feelings of love to God and love to man; but we have not so far lost all pretensions to common-sense, as to call ourselves Christians on that ground *alone*; neither are we so ignorant of what the humility of a disciple of Jesus should dictate, as to assume to ourselves the merit of being better than our neighbours;—we leave such boasts to those who have mistaken the school of the Pharisees, for the school of Christ. It is our more pleasing and becoming task, to endeavour to learn of Jesus, the words of eternal life, which the Father sent him to declare unto men, and to practise the duties which he requires of his followers, in testimony of our faith and hope in him, as the Messiah of God. The foundation, on which Jesus himself declared that his church should be built, is that confession of Peter, recorded in *Matthew*, xvi. 16. "*Thou art the Christ, the Son of the living God.*" While the Unitarian's heart acknowledges the same glorious truth, he takes upon himself the name of Christian, and cherishes the delightful hope of being recognised as a member of the true Church of Christ by him, who is its supreme and only head, under the authority of God. Then "who art thou, that judgest another man's servant? *to his own Master*, he standeth or falleth."

Christianus seems to be astonished at a Unitarian's speaking of Christ as "the Son of God;" for he says, "this is a character which my opponent himself allows him," page 77. Sir, I and my brethren of the Unitarian name, not only "*allow*" him this character, but we rejoice to acknowledge by that title, the messenger of glad tidings from heaven, and we contend strenuously and I trust sincerely, against gainsayers for this high and distinguished appellation of him, whom God hath exalted to be a Prince and a Saviour. Yet, let us not forget, that there is a wide difference between the expressions, "*the Son of God*," which is the language of the Scriptures, and "*God the Son*," a form of words altogether unknown to the sacred volume, but of frequent occurrence in the creeds which uninspired men have formed. I am afraid, that my friend on the other side of the question, has confounded the two terms together, or regarded them as expressive of the same idea, since he calls upon me "to show, how he can be a Son of God, without partaking of the Divine nature, or without *an actual and personal procession in his spiritual essence, from his Divine Father.*" The words which I have marked in italics, are altogether beyond my comprehension; and, as I find nothing bearing the least resemblance to them, in those accounts of the Christian doctrine contained in

the oracles of truth, I shall not trouble my opponent to give me any explanation of his meaning. If he can point to any Scripture passage, which expresses the same thing, I shall gladly recur to it on some other occasion; but it is too much to expect me to unravel the mysterious and paradoxical language, in which the strange fancies of men are often concealed; since all I ask, is the Bible and that only. Let your correspondent Christianus, also remember, that there is a material distinction to be observed, between the *authority of the Scriptures themselves*, and that which belongs to his *own fallible interpretations* of them. I may surely deny the correctness of the latter, without impeaching the credit of the former.

(To be continued.)

Hutton

LOCAL OCCURRENCES AND OBSERVATIONS.

At this season of festivity, when the heart is open to enjoyments of every description, we are sure our philanthropic townsmen and ladies will feel a high degree of gratification in looking around them for opportunities of *enjoying* "the luxury of doing good;" and we shall most cheerfully contribute our mite towards encouraging the exertion of both the principle and practice of benevolence in the town. Among the whole catalogue of Christian virtues, Charity has deservedly obtained the highest rank, for it is indeed,

—————"Twice blessed;
It blesseth him that gives, and him that takes;"

The present season, though hitherto remarkably mild, may soon be expected to produce the usual *quota* of inclemency; during which the claims of our impoverished and half-perishing fellow-creatures upon the charity of their wealthier neighbours, are armed with double force; to one peculiar instance of which, among many others, we must beg leave to call the attention of our readers, in the full expectation that it only requires to be known, that the bountiful hand of charity may communicate some relief to the suffering objects.—John Massey, Plater, No. 1, Green's Place, back of the Theatre, with a wife and six children from 18 months to 14 years of age, are in a state of the most abject wretchedness, destitute of food, covering, or any species of furniture, except an old bag stuffed with rags in lieu of a bed. The poor man has been reduced to his present state of poverty by having been induced to indorse an accommodation bill for a person, whose ruined circumstances ended in suicide, and Massey was thrown into prison, where he lay 7 months, with a perishing family at home. This case was discovered by a lady of the Bible Association, who kindly administered some temporary relief; but we earnestly recommend it to the benevolence of our townsmen.

* * * Donations will be received by Mr. Robson Bielby, Colmore-row; or by the Publisher of this Magazine.

We have heard with much pleasure that the suggestion thrown out by a respected correspondent in our first Number, relative to the establishment of "a Female Penitentiary," in Birmingham, has excited some attention; and that interesting object is likely to be taken up, and we trust will be carried into effect ere long.

We have also been informed that a society is about to be formed in this town, connected with an extensive one in London, for the discovery and

counteraction of every species of swindling and fraud in the commercial world ; we cordially wish it success.

Our respected townsman, the Rev. R. Kennedy, has recently published "A Tribute in Verse to the character of the late Right Hon. George Canning, &c. with prefatory observations, as also with notes relating to the same subject, and to present political circumstances,"—which shall meet our further attention in the ensuing Number of the Magazine.

We understand that at a recent meeting of the subscribers to the Birmingham Old Library, considerable dissatisfaction was expressed by several gentlemen, at the introduction of what was considered too large a proportion of controversial and professional works, and a resolution was entered into declarative of the opinion of the meeting against the continuance of that practice.

Among the contemplated improvements of Birmingham, we strongly recommend the introduction of ILLUMINATED CLOCK-DIALS, which shall show the hour at night ; as is the case at Manchester, and in some of the Churches in London. The dial of St. Philip's at least, we hope to see thus illuminated as soon as possible ; and those of the other Churches in succession. This would be a great accommodation to our numerous class of operatives ;—many of whom are destitute of domestic time-pieces.

A very interesting meeting of the Birmingham Religious Tract Society was held in Livery-street Chapel, on Wednesday evening the 26th ultimo. of which we regret that our limits, and the late period at which it was held, will not permit us to give any details. The distribution of religious tracts among the lower orders of society, is a mode of instruction calculated to produce the most beneficial and permanent results, and consequently deserving of every possible encouragement.

TO CORRESPONDENTS.

"The Spectre of Dunkenane," and the Verses contained in the same envelope, are unavoidably deferred for the present. We wish our respectable correspondent would oblige us with his address, *distinctly written* ; we cannot decipher the name he has assumed.

To our friend "INDEX," we present our thanks for his interesting article, which he will perceive we have inserted, with some trifling alterations. We shall hope for a continuance of his favours, as promised, and shall feel much pleasure in giving them publicity in our pages.—The notice respecting the ensuing Anniversary Meeting, we were obliged to omit, as its insertion would have subjected us to the advertisement duty upon it.

If J. M——n will try his poetic talent on a nobler subject, than a worn-out "Charger," he may perhaps succeed better. The verses he has sent us, are not exactly of the class we wish to introduce into "The Birmingham Magazine."

Several other poetical favours are under consideration ; but having a press of interesting matter this month, they must be postponed.

We regret not having received the second Letter of our esteemed correspondent Z. on the subject of Methodist Administration, until it was entirely beyond our power to give it insertion in the present Number. It shall appear in our next.

We thank our friend J. L. for the license he has given us ; and as we are aware of his talents, and he is not ignorant of our anxiety to unite the profit of our readers with their pleasure, in all our articles, we shall hope for an occasional communication from him, on more generally interesting subjects.

The article on the Trinitarian Controversy, from "a Unitarian Christian," reached us too late to admit of its full insertion in the present Number ; consequently we have been obliged to divide it ; the remainder shall appear in our next.

☞ We particularly request our correspondents in future not to delay their communications beyond the 15th day of the month ; otherwise their insertion will necessarily be uncertain.

THE
BIRMINGHAM MAGAZINE,

OR,

Literary and Theological Repository.

VOL. I.

FEBRUARY, 1828.

No. IV.

REVIEW.

Memoirs of the Life, Writings, and Opinions of the Rev. SAMUEL PARR, LL.D. with Biographical Notices of many of his Friends, Pupils, and Contemporaries. By the Rev. William Field—2 vols. 8vo.—vol. 1. p.p. 459. Colburn, London, 1828.

(WITH A PORTRAIT.)

THE first volume of this long-expected work, has been at length ushered into the literary world, although its intended companion is still in embryo; nor can the period of its future birth yet be prognosticated. Well-written biography of eminent men, must always rank among the most interesting and improving species of publications. In this rich and fertile field of literature, the reader often reaps the fruit of many a year's toil and labour, almost without an effort on his part; and his pleasant exertion is not only rewarded with the easy acquisition of useful knowledge, but his mind is relieved and entertained while gathering those fruits, with the interesting scenery of incident and anecdote, with which the judicious biographer embellishes and enlivens his work.

But it is not merely in the acquisition of useful knowledge, and the rational entertainment of the mind, that the excellency of biography consists; it naturally excites a spirit of generous emulation in the reader; and while it often holds up the example of a successful struggle against the oppositions which virtue and talents may meet with in their progress through life, it encourages the juvenile candidate for fame, in the pursuit of that course which the experience of others shows him is the most likely to terminate in glory and honour. In this point of view the lives of eminent Ministers of the Gospel may be expected to afford the richest harvest of precept embodied in practice, and illustrated by victory over the blandishments of a deceitful world, or the powerful seductions of vice. The volume now before us is by no means barren in those sources

of entertainment combined with improvement, at which we have glanced in the preceding remarks, nor does the compilation at all discredit its Reverend author.

In his preface however, Mr. Field gives us to know, that he is not the biographer originally contemplated by the venerable subject of these memoirs, to hand his history down to posterity. It appears thereby that Dr. Parr “had fixed his choice for that office, upon one, who had long held a high place in his esteem and confidence; who has honourably distinguished himself in the literary world; and who on his part signified his willing acceptance of the office for which he had been selected.” Why this gentleman declined the execution of the task he had thus undertaken, we are not informed; but whatever might have been his motive, Mr. Field further tells us “that for reasons with which the public are at present unacquainted,—that office was transferred to another person, a highly respectable member of the *medical profession*;* who was chosen, indeed, by the illustrious deceased as one of his executors, though not as his biographer.”

Under these circumstances, as Mr. Field informs his readers, he has himself undertaken the office, in compliance with “the solicitations of his friends, who were pleased to consider him, from his long intimacy with Dr. Parr, &c. as well qualified” for that work. Not, however, being in possession of the original documents, appropriated by the Doctor as the guides of his nominated biographer, Mr. Field regrets his not having had access to them; and the want of these must, we should suppose, necessarily leave an important *vacuum* in many parts of the history now before us. As vacuities however are unsubstantial things, and the chasms they would occasion in history, are usually filled up with some less interesting matter than they ought to contain, or otherwise a veil of obscurity is cast over them, we are not always sensible of their effects; and thus we presume Mr. Field’s work may amuse the public mind with many interesting particulars relative to “the illustrious deceased,” as a prelude at least, to the history which we are taught to expect from the pen of the “member of the medical profession,” above-mentioned.

We shall now attempt a character of the work as it lies before us, accompanied with some appropriate extracts, as specimens of the author’s style and composition, and illustrative of the exalted character which the work professes to delineate.

As a composition this work does credit to the talents of its author, whose style is every where chaste, terse, and forcible; and if Mr. Field has in the course of his narrative, felt some inconvenience from the circumstance already alluded to, he

* We presume Dr. John Johnstone, of Birmingham, is the gentleman here alluded to.

has by his industry in collecting information from other sources, in a great measure compensated his readers for any loss they might otherwise have sustained from that cause. Besides, having been long the intimate friend and neighbour of the subject of this memoir, it is natural to suppose that Mr. F. could supply from his close acquaintance with the deceased, many interesting circumstances and anecdotes, which might have escaped the attention, or even the knowledge of his more distant friends, however strong their mutual attachment and esteem may have been. Hence we are inclined to entertain a favourable opinion of the work, which is rather confirmed than weakened as we proceed in its examination, by the impartial spirit, as well as the just discrimination of principle, which it generally exhibits.

From these memoirs we learn that this celebrated divine and profound scholar, "Dr. Samuel Parr, was born at Harrow-on-the-Hill, January 26, 1747," being descended from an ancient and respectable line of ancestry, including in its collateral branches, Queen Catharine Parr, sixth wife of Henry VIII. with several eminent persons of both sexes, in the ranks of Nobility, as well as some learned and pious Ministers both of the established Church and among the Dissenters; of the former of which, the Doctor himself was a zealous and able member. Some of his more recent ancestors were also strenuous supporters of the claims of the deposed and unfortunate family of the Stuarts, to the British throne; regardless as it would appear, or perhaps ignorant of the fundamental principle, that every nation has an unquestionable right to choose its own governors; and equally regardless of the necessity of having a Protestant King at the head of a Protestant kingdom. The Doctor's father himself it appears, unhappily sustained "the loss of his fortune, fruitlessly sacrificed in the last rash and ruinous attempt of the pretender and his misguided adherents."

Mr. Samuel Parr, the late Doctor's father, was a Surgeon and Apothecary, at Harrow; and his lady, mother of the Doctor, was Ann, daughter of Leonard Mignard, descended from a family of French refugees, and of Elizabeth Bates, of Stamford, in Lincolnshire. To this Mr. Mignard, Mr. Samuel Parr was originally an apprentice, and ultimately, after marrying his daughter, succeeded him in his business.

With respect to Dr. Parr's "early education," and his extraordinary precocity of talent, Mr. F. observes—

"Dr. Parr received his earliest instructions, next to those which all owe to maternal cares, from his father, who was a man of sound judgment and correct taste, and had acquired a good knowledge of the Latin, as well as the English language. It may be truly said, that Dr. Parr's learned education began in his infancy; since he was successfully taught the rudiments of Latin grammar when he was four years old. Such, it is said, were the displays of intellectual prowess exhibited by him, in almost in-

fantile age, on every subject to which his attention could be directed, as to call forth the loud and the lavish praises of all who witnessed them.—Placed upon a chair, or, still more conspicuously, mounted upon a table, surrounded by a listening audience of friends, he was accustomed to repeat passages from authors, or, from the suggestions of his own mind, to reply to questions proposed, with a propriety and a spirit—which, in a child, none could refuse to admire, and few could forbear to applaud, and not seldom, perhaps, inconsiderately and extravagantly. To this circumstance some, who knew him well, have not hesitated to trace, as its first spring, that excess of vanity and self-complacency, which, though a real foible even in a great character, has too often been magnified unfairly, and exposed ungenerously to public ridicule or reproach.”

In the year 1752, at the early age of five years, Dr. Parr was admitted a free scholar of Harrow school, at that period under the superintendence of the Rev. Thomas Thackeray, D.D.* Here he remained for a period of nine years, viz. until the year 1761. Dr. Thackeray died in 1760; and was immediately succeeded in the school of Harrow, by Dr. Robert Sumner. Of both these excellent preceptors Mr. Field speaks in high terms of commendation; and in reference to the progress young Parr made under their tuition, Mr. F. thus expresses himself—

“To the charge of these two masters young Parr was happily for himself confided; and under their fostering cares the powers of his mind soon began to open and expand; giving, as they expanded, high promise of future excellence. He was early marked by the whole school as an extraordinary boy; and in the first efforts of his understanding might have been perceived, as in the infant Hercules, all the greatness of that strength to which it afterwards grew. He himself often observed, that his mental faculties were unfolded very prematurely: adding, too, that with him prematurity did not, as years advanced, sink into imbecility; and that early proficiency did not seduce him, either into inglorious satisfaction with past, or careless indifference about future improvement. Through the whole of his course, at Harrow, he acquired for himself honourable distinction amongst his schoolfellows, and passed through the different classes, attended, not with the approbation only, but the admiration of his tutors. Even Dr. Thackeray could not help expressing, by his complacent looks, those praises, which an uncompromising adherence to system forbade him to utter with his lips. His pupil, however, encouraged, if not by receiving

* Of this Gentleman, who was a decided Whig, Mr. Field relates the following anecdote which is well worthy of preservation:—

“His learning and his worth, and perhaps also the proof which he had given of political firmness and consistency, drew towards him the favourable notice of the truly excellent Bishop Hoadly; to whom, however, he was personally unknown. But the story cannot be better told than it is in the lively letter of Dr. Pyle. ‘The Bishop of Winchester,’ writes the Doctor to his father, ‘never saw this man in his life; but had heard so much good of him, that he resolved to serve him if ever he could; yet said nothing to anybody. On Thursday last, he sent for this Dr. Thackeray; and when he came into the room, my lord gave him a parchment, and told him, that he had long heard of his good character, and had long been afraid he should never be able to give him any serviceable proof of his good opinion of him; but that what he had now put into his hands was the archdeaconry of Surry, which he hoped would prove acceptable to him. Dr. Thackeray was so surprised and overcome, that he was very near fainting, as the Bishop was giving him institution.’”

the applauses of his master, at least by the consciousness of deserving them, pushed on, with ardour and diligence, in his career of classical learning—the great study of the school; and such was the rapidity of his progress, that, in January, 1761, before he had quite completed his fourteenth year, he arrived at the first place of the first form.”

It certainly reflects no small honour on both the talents and the application of the juvenile Dr. Parr, that in his struggles for academical distinction at Harrow, he was obliged to contend with such “powerful rivals” as the late “Sir William Jones, Dr. William Bennett, late Bishop of Cloyne, Mr. Halled, and Mr. Lytton;” the former two were indeed his intimate associates. Of this “noble trio of Harrow school,” Mr. F. remarks—

“The fond affection, which bound together these three young scholars, and which ripened into sincere and lasting friendship, appears the more remarkable, when it is considered with what eager emulation they contended for the praise of superiority, in every difficult attainment to which their minds were directed. ‘We lived together, we conversed together,’ said Dr. Parr to a friend, ‘with the most perfect cordiality: there was no jealousy among us—that is a feeling only for little minds.’”

These zealous young students, not content with even “that vigorous application which their classical studies no doubt demanded, when conducted by such masters as Dr. Thackeray and Dr. Sumner, occupied in voluntary exercises, with a view to their own improvement, those hours usually devoted by other boys to their sports;” in which however it appears that Parr generally carried off the prize of superior excellence. Of these classical contests Mr. F. observes—

“They even ventured to soar into the airy regions of metaphysics. Here, abstruse questions, such as easily admit of debate, would soon occur; of which many were suggested to them by Dacier’s translation of Plato’s Dialogues. In this last sublime and difficult science Dr. Parr carried his inquiries, according to his own account, farther than his two associates; whose wonder, he said, was often excited by the manner in which his whole thoughts seemed to be absorbed, and lost in speculations, into which they did not enter. ‘In truth,’ added he, ‘I was often engaged in diving into the depth, or unravelling the intricacies, of subjects, which they could not, at that time, comprehend.’”

In concluding his account of this period of Dr. Parr’s life, Mr. Field judiciously observes—

“Such are the few, but if he mistake not, interesting particulars, which the present writer has been able to collect of Dr. Parr, during the period of his education at Harrow school. Of youthful age thus beating high with literary ardour—thus pressing forward to literary distinction—who would not venture to predict great future excellence, even with far inferior powers of intellect? This was, indeed, a result as surely to be expected as any natural effect from any natural cause whatever.”

On leaving the school at Harrow, young Parr was introduced by his father to the surgery, for the intended accomplishment of the full determination of the latter, to bring up his

son to the medical profession. The son however was as resolutely determined against it; and after a compulsory kind of effort on the part of the father, to carry his point, of three or four years continuance, he at length wisely gave it up; and yielding to the inflexible bias of his son's inclination he consented to send him to the University of Cambridge, to complete his education, for the work of the Ministry in the Established Church. In reference to this important step, as connected with the future life of Dr. Parr, his biographer informs us, that—

“Leaving Harrow in the autumn of 1765, Dr. Parr proceeded to Cambridge; and according to the plan proposed and approved, entered himself of Emanuel College. This college was at that time placed under the superintendence of Dr. William Richardson, who is described as a man of kind temper and agreeable manners; but rigidly exact in enforcing the regulations of academical order and discipline. Although not, as commonly supposed, a Jacobite, he was a decided and vehement Tory; and exerted himself, with all the zeal of a partisan, to maintain and to diffuse his own principles in his college and the university.

“Such was the master of Emanuel, at the time Dr. Parr became a member of it: of which the tutors, at the same time, were, Mr. Hubbard and Dr. Farmer; the former a man of considerable, and the latter of high, repute. Of their merits, and of his own obligations to them, Dr. Parr thus speaks: ‘My tutors were eminently able, and to me uniformly kind.’”

Of the latter two gentlemen, Mr. F. has given his readers some pleasing though brief notices: among which we find the extraordinary fact of Dr. Farmer, who subsequently became Master of Emanuel College, and Vice-Chancellor of the University, having twice refused the offer of a Bishopric! An honour, at which his pupil, Dr. Parr, eagerly aspired, and once appeared on the point of obtaining, but it eluded his grasp!

After delineating the characters of these two excellent tutors, under whose care Dr. Parr was placed, in the 18th year of his age, Mr. Field proceeds to observe, in reference to this pupil—

“Such were the tutors of Emanuel College: under whose direction Dr. Parr entered on his academic course, with a mind confident of its own powers, well-disciplined by previous culture, and panting after excellence, in every object of its aim. Classical, philological and metaphysical studies were still those, to which his attention was most fondly turned, and on which it was most eagerly fixed. But secretly aspiring to the highest of honourable distinctions, which, it is well known, Cambridge too partially bestows upon proficiency in her own favourite studies, mathematics and natural philosophy—he formed the serious determination of bending the whole force of his mind to those branches of knowledge; respecting which, important as they are, it may well admit of dispute, whether they are entitled to that great and almost exclusive importance, too long claimed for them in that university.”

But, alas! for the best laid schemes of human ambition; how often are they frustrated! How often, when the cup of prosperity is just raised to our lips, and we are about to quaff

the pleasing draught, is it snatched from our hand, and dashed in a thousand fragments at our feet! Such was the fate of Dr. Parr's "golden prospects" of academical honours, at the University of Cambridge! For scarcely had he spent 14 months in that favourite abode of science, when, suddenly *his father died*; and with him expired the pecuniary resources necessary to support his son at the University: and with a heavy heart, and a *light purse*,* that son was obliged to tear himself from the scene of his highest enjoyments, and most sanguine expectations.

His own account of this untoward event, and of his feelings on the occasion, Mr. Field thus gives us:—

“ ‘ I was compelled to leave Cambridge, not by the want of a proper education, for I had arrived at the first place of the first form of Harrow school, when I was not quite fourteen—not by the want of useful tutors, for mine were eminently able, and to me uniformly kind—not by the want of ambition, for I had begun to look up ardently and anxiously to academical distinctions—not by the want of attachment to the place, for I regarded it then, as I continue to regard it, with the fondest and most unfeigned affection—but by another want, which it were unnecessary to name; and, for the supply of which, after much hesitation, I determined to provide, by patient toil and resolute self-denial, when I had not completed my twentieth year. I ceased, therefore, to reside, with an aching heart. I looked back, with mingled feelings of regret and humiliation, to advantages, of which I could no longer partake, and honours, to which I could no longer aspire.’ Who, even at this distant day, can help sympathising with the sighs and the sorrows of a youthful scholar, fired with the spirit of literary ambition,—upon whom the fair prospect of fostering and gratifying it, thus pleasingly opened, and thus painfully closed?”

Dr. Parr's return to Harrow, in consequence of this heavy calamity, is thus noticed by Mr. Field—

“ Departing with slow and reluctant steps from the hallowed seat of learning and science, in which he had cherished the fond hope of passing many important and happy years of his life, Dr. Parr returned once more to Harrow. But here, too, the scene was mournfully changed! During the short period of his absence, as already noticed, his father had died, leaving him without the means even of a bare subsistence; and, in the house of his step-mother, if he found the shelter, he certainly could not find the pleasures or the comforts, of a home. Bitter were the pangs which, at that time, he felt—as he often said, with a deep sigh at the recollection—both in looking back to the golden prospects which had just closed upon him, at Cambridge, and in looking forward, through the gloom which then hung over his views, to the future.”

But the circumstances of human life are generally of a che-

* It appears, that his father had bequeathed him a small sum of money; which must indeed have been small, for Mr. Field tells us, in a note:—

“ On balancing his accounts, he found, to his extreme surprise, that he had 3*l.* 17*s.* over and above the full payment of his debts; and such had been the economy of his expenditure, that, he said, had he previously known of any such sum, he should have remained longer at Cambridge.”—*Memorabilia of Dr. Parr.* Lond. Mag. April, 1825.

quered nature ; uniform prosperity is not the lot of mortals on this earth, neither does uninterrupted adversity usually mark their progress through life. The ways of Providence are often inscrutable to the human mind, yet the upright and conscientious man, whatever may be his station, however diversified his circumstances, may always confide in the care of a superintending Providence ; and not unfrequently will he have just cause to adopt the language of the Poet, in reference to the protection of that Power, without whose notice we are assured “not even a sparrow can fall to the ground :”—

“Good when he gives,—supremely good ;
Nor less when he denies :
Even crosses from his Sovereign hand,
Are blessings in disguise.”

Dr. Parr did not long languish under the effects of this adverse circumstance, for his biographer informs us, that—

“Under these circumstances of distress and discouragement, he was soon consoled, in no slight degree, by the testimony to his merits, which he received from one well qualified to estimate them justly ; followed by an advantageous offer, which the same person, with friendly urgency, pressed on his acceptance. This was Dr. Sumner, his former preceptor, who, with every gratifying assurance of sincere and high regard, tendered him the office of head assistant in the school in which he had been educated.”

In compliance with this very opportune proposal, after some hesitation, “arising principally from the consideration of his youthful age, not having yet reached his twentieth year ; and the difficulty of maintaining authority over those as pupils, with many of whom he had formerly associated as school-fellows,”—Mr. Field informs us that—

“In the month of February, 1767, Dr. Parr entered on his new and laborious office, which he continued to hold during the space of about five years ; and whilst, for the able and faithful discharge of his duty, he was highly respected by his superiors ; at the same time he greatly endeared himself, by his kind temper and manner, to all his pupils. He often related of himself, that though he used more indulgence than those who had preceded him at Harrow, yet he kept better order ; ‘because,’ said he, ‘I treated the boys with the respect due to young gentlemen.’ Thus they were taught to respect themselves, and to acquire, in some degree at least, those feelings of self-dignity, which are ever found to be the surest preservative from low and unworthy actions, and the strongest incentive to propriety and rectitude of behaviour.

“About this time, there were several scholars of Harrow, who afterwards appeared with honourable distinction in the literary and the political world—among whom may be mentioned the Earl of Hardwicke, the Marquis of Abercorn, Earl Spencer, William Lytton, Esq. Nathaniel Halhed, Richard Archdall, and Mr. Sheridan.”

(To be continued.)

Tucker

ON THE MEANS OF PREVENTING THE INCREASE OF CRIME.

AT the conclusion of our review of Sir E. E. Wilmot's Letter "On the increase of Crime," in our third Number, we promised to embrace an early opportunity of recurring to that interesting subject; and we now proceed to redeem our pledge; nor can a more important object occupy either our own attention, that of the government of the country, or of the public at large. From the King to the Beggar, from the Peer to the Peasant, and from the Bishop to the Curate, all classes, all ranks, and every grade of society, are deeply interested in this all-important subject, involving in its issues, more or less, the safety, the tranquillity, and the happiness of every individual in the nation, as well as those of the particular objects of the inquiry.

Hence we enter on this subject with alacrity in reference to its object, but still with a measure of caution and diffidence, excited first by the magnitude of the subject itself, and secondly by the difficulty of now striking out the most suitable remedy for the growing and pernicious disease. The way to overcome difficulties however, is not to shrink from, but to face and combat them, with wisdom, fortitude, and perseverance; in attempting this, we have the consolation to know, that there are few of the evils of life which will not sooner or later yield to the united influence of these virtues.

To attack any progressive moral evil however, with a prospect of success, it is necessary in the first place, to trace it to its origin; for it is at the fountain-head, where the spring is both weak, and diminutive, that its progress may be assailed with the greatest advantage. In tracing out the origin of crimes, we shall find they generally spring, first from a deficiency or perversion of moral principle; secondly, from the want of suitable employment; and thirdly, from consequent poverty. Ignorance and idleness are the natural parents of poverty; and the *trio*, are the fruitful sources of vicious principles, immoral practices, and destructive habits. Against the operation of these prevailing evils the spirit of our civil laws is directed; while it is the obvious design of religion to counteract and overcome them by the dissemination of its equitable principles, and the inculcation of its benevolent precepts.

Hence it clearly appears that the moral fabric of our political government, which wisely unites the promulgation of Christianity with the enactment of its laws; and which has interwoven both equity and benevolence with the very stamina of the British constitution—lays its directors and agents under insuperable obligations to use the energies and resources placed at their disposal, for the benefit of the nation, in the counter-

action by every lawful means of the destructive evils to which we have alluded. Their very existence is to be regarded as a national calamity; but their progressive increase cannot be contemplated without the utmost anxiety and alarm. It loudly calls for a national cure. The Civil and Ecclesiastical Legislators and Governors of the Realm, are the moral *Physicians* of the State; they are amply paid for their attendance upon its interests and welfare, and have also the disposal of the public revenues; so that the duty and responsibility of preserving the moral health and integrity, and promoting the commercial prosperity of the community, *lie at their door*, as the legitimate guardians of the public safety.

Of the truth of these principles we are fully satisfied; and also, that upon them are founded the indefeasible claims of the country upon its civil governors and religious pastors, both to devise and execute the most beneficial plans, on an adequate scale of extension, which reason, religion, and experience may point out, for removing the evils which are said to be accumulating in the country, to so enormous and alarming an extent. In the name then of the British nation, *we call upon the Guardians of the "Church and State," to unite their efforts in this great and important work; nor do we see how they can be exonerated from the charge, of a criminal dereliction of duty, if they should refuse or neglect it.*

For what other purposes, we ask, are the immense public revenues, both civil and ecclesiastical, of this oppressed nation collected, but to secure the tranquillity, the moral purity, and commercial prosperity of the empire? It is true, we are overwhelmed with a debt, which probably never will be liquidated; the very interest of which swallows up annually a sum, perhaps five times as great as what is really necessary to defray all the lawful charges of a wise and patriotic government. But who saddled the nation with this debt? And for what purposes was it contracted? Could that have been a wise system of policy, which has issued in such a disastrous result? Or could those men have been wise and patriotic statesmen, whose conduct entailed such a burden upon their posterity, with so few advantages to balance it? Most certainly not: and it is in that imprudent, not to say criminal alienation of the pecuniary resources of the nation, as well as in the proverbial extravagance, apathy, and oppression, which has long characterised the government of the country, that we shall find the chief causes of the commercial distress, and consequent embarrassment and poverty, under which the most industrious, the most ingenious, the most patient, and the most insulted and oppressed nation in the world has so long groaned.

Who can tell to what a pitch of wealth, power, prosperity, and happiness, the genius of Great Britain would have exalted her, ere now, had the immense sums, lavished away upon

the ruinous and unnecessary wars of the last 50 years been dedicated to the improvement of her manufactures, the extension of her commerce, the cultivation of her soil, and the advancement of the morals of the people? If but a thousandth part of those sums had been expended on Ireland—instead of being as it now is—a burthen, and a disgrace to the empire—that rich and fertile country might have been, not the dreaded commercial *rival*, but the cordial and faithful *partner* in British prosperity. Had the leading members of administration, and the great body of the Clergy, been actuated by a spirit of true philanthropy, and had the latter been more anxious to discharge the duties of their sacred function, than to collect their tithes in that wretched and distracted portion of the united kingdom, our ears would not have been stunned, our hearts sickened, nor our imaginations terrified, as they are at this day, with the cries of oppression, of crime, and of sedition, which now echo from the suffering and degraded peasantry of that interesting country. Nor should we have been so inundated with her wretched, naked, and perishing paupers, who with the rapacity of hungry wolves are for ever flocking to our shores, to snatch the morsel of bread out of the mouths of our own half-fed and unemployed labourers.

But it is as useless to dwell upon our calamities, as it is now to reproach their authors; many of whose ashes are resting in the silent tomb, and they are gone to a higher tribunal to answer for their conduct. But it is our business to trace out, and as far as possible to correct their errors; although the paralyzing effects of those errors have almost left us without the means of doing so. The questions for our present consideration therefore are, First, *What* can be done towards the diminution of crime; secondly, *how* can it be accomplished? and thirdly, *who* are to be the agents in the work?

To the first of these questions we reply,—Asylums can be established in every county, and in every large town in the united kingdom, wherein orphan children, and those of paupers, and of the labouring classes who are unable to provide for, educate or employ them, might be received, and taken care of. *These children are the natural property of the nation; that nation is their natural guardian, and in the event of their immediate parents being unable to provide for them, the nation is bound by every rational, philanthropic, and christian obligation to do so.*

And in fact it does, *after a fashion*, provide for them; otherwise multitudes of those miserable beings would be continually found perishing in the streets and highways, and on the dung-hills, over the whole kingdom. But how does it provide for them? In the most wretched, the most absurd, and the most ruinous of all possible modes,* viz. by feeding them “from

* It is with heartfelt pride and satisfaction that we here pay a just tribute of respect to the founders, managers, and patrons of the Infant Asylum of this town;

hand to mouth," with just as much miserable food, collected either by actual *mendication*, or from the parochial assessments, as is barely necessary to perpetuate both their misery, and the weight of their support upon the industry of others, until the gaol, the gallows, or the transport-ship, takes them off the parish-books ! But the nation has not done with them, until, in the homely but expressive phraseology, they actually come "*to the drop*." For in gaol they must be fed and guarded ; and at the tribunal of justice they must be arraigned and tried ; and if sentenced to transportation, to New South Wales they must be sent at an enormous expense. Meanwhile, the nation entirely loses all the benefit which, under proper management, might result from the labour or intellectual improvement of these wretched victims of poverty, ignorance, and vice ; not to mention the too probable loss of their immortal souls. They are a nuisance while they live upon earth ; and assuredly such beings cannot be fit inmates of heaven when they die.

But in proper asylums, the rudiments of literature, combined with the principles of Christianity, would be implanted in the tender mind ; while the head and hands were employed in learning, and working at some useful trade ; and in horticultural exercises ; and on leaving the asylum, suitable situations might be provided for them, as apprentices or journeymen to some of the trades, of which they had previously acquired a degree of knowledge at the asylum.

To the second question, viz. How this could be accomplished ? we reply—the funds necessary for the purpose must certainly be supplied by the nation, either from a general tax, or local assessments on Counties, Towns, or Parishes, under legislative authority and regulation ; and we are satisfied that in a very few years the sums at present collected under the denomination of poor-rates, alone, would be fully adequate to the accomplishment of this grand object, over and above the provision necessary to be made for the aged and infirm ; the numbers of whom in the ranks of pauperism, would be every year diminished by the salutary operation of the plan we have now suggested.

that excellent establishment, while it reflects immortal honour on the town, presents a noble example for the imitation of other populous places over the whole kingdom. But it ought to be a national concern ; to be universally adopted under the authority of Government, and supported by public and national funds. We shall take an early opportunity, in a future Number of our Magazine, of gratifying the friends of humanity with a particular account of this interesting establishment. This institution, we consider, is an excellent model, on which those we have recommended might be founded ; subject of course, to such modifications and improvements as time and experience would suggest. In reference to its great utility, we have made some inquiry as to the subsequent character of its inmates, after leaving the School, and find it has almost uniformly been productive of the best of consequences, in the steady integrity, and industry of their future conduct ; while the applications for admission are so numerous and constant, as generally to prevent the children remaining so long as could be wished in it.

To the third question, viz. Who is to do this?—we answer, first, the legislature must certainly enact the law by which the plan would be arranged, matured, and carried into effect; and the funds appropriated to its accomplishment collected. These would of course be placed under the control of commissioners, men of activity and integrity, who should appoint agents, overseers, managers, and visitors of the various establishments over the kingdom; whose accounts, after being audited by competent authority, should be returned quarterly, to the office of “The commissioners of national education” in London. Above all, in reference to the management and visitation of such establishments, we would strongly recommend the employment of the Parochial Clergy as well as Lay Magistrates; as these gentlemen have, generally speaking, not only plenty of time on their hands, but the Clergy, and especially the beneficed class, are amply paid for the use of their talents; a portion of which with their spare time might be most appropriately dedicated to so useful an institution.

Such are the outlines of a plan which we have long thought, if properly digested, adequately supported, and ably conducted, would have a happy and most powerful effect, in producing a diminution of crime, over the kingdom; and in turning the physical and intellectual powers of multitudes of persons,—now perverted to the injury of the nation, and their own destruction,—into channels of useful occupation, and sources of advantage to themselves, and benefit to their country. And although in our Number for January, we gave the plan suggested by Sir E. E. Wilmot the meed of our cordial approbation under existing circumstances; yet we are fully convinced, the Honourable Baronet would prefer, as much as we would ourselves, the gratifying object of an honest and industrious boy, able and willing to earn his own bread; and bidding fair to continue a useful member of society,—to the disgusting necessity of seeing him imprisoned as a vagabond, and flogged for idleness and theft; hanged for murder, or transported for robbery.*

Birmingham, January 10, 1828.

Tucker

* Government has long been at an enormous expense in erecting and supporting Pauper Lunatic Asylums, in almost every county in the kingdom, and these establishments doubtless have their use, if it were only as places of refuge and concealment for insane persons; although it would appear from the following statement made by a very competent judge, that they by no means answer the purposes designed by their institution:—“A few days ago I had at my house the physician to one of the largest, and, as it is said, best appointed, county asylums in the kingdom; and he told me that they had no medical practice in reference to the mental complaint, and that the proportion of cures was about one out of ten, of all the cases. Now, I will venture to assert, that, if there had been no such asylum in existence, six out of ten of the same patients would have recovered under the care of their respective parish apothecaries, and under all the disadvantages of remaining in their own families, or in their own parish workhouses. This asylum has accommodations for two hundred and fifty patients at a time; it is now always full of pauper pa-

SACRED MUSIC,

Performed at St. Paul's Chapel, Birmingham, on Jan. 2, for the benefit of Aged and Distressed Housekeepers.

WE might be fairly charged with want of good feeling, and indeed of good taste, were we to have passed over, unnoticed, this truly benevolent and old-established performance of Sacred Music in the Christmas holidays, producing, in a manner so easy and so pleasant, a little fund to gladden the hearts and cheer the spirits of so many worthy and deserving persons, whose hard fortune may have otherwise rendered this festive season to them one that was dreary and disconsolate.

Our warmest tribute of praise is justly due to the professors and performers, vocal and instrumental, for their valuable gratuitous services on this occasion. If they have not been remunerated with money, we trust they have not wanted those sweet emotions that sway the heart, when they bear in mind that their beneficent exertions have diffused blessings and comforts among the poor and needy.

The judicious selection of the managers embraced the beauties from the *Seasons of Haydn*; from *Winter's Triumph of Gideon*; and *Mehul's Oratorio of Joseph*; which have never yet been heard elsewhere, contrasting grandeur, solemnity, and pathos, with melodies of the most cheerful and elegant simplicity, yet sufficiently grave for the sacred edifice in which they

tients, with numbers waiting for admission. Yet for a year or two at first, pauper patients were not to be found to fill one third of the building; but a less proportion of the fresh cases recovering than previously, there is now plenty to fill the whole, so that it may be said to 'make the food it feeds upon.'—Surely this asylum stands the lowest in the proportion of recoveries. Yet upon recollecting that in the reports of other public asylums, great numbers have been stated as cured who were not cured, who were in fact no better upon returning to their former habits in life, and who had been discharged as recovered when only under a lucid interval; I have my doubts as to many being permanently recovered in any of them; and being too well assured that in numbers of our largest and most expensive public asylums, no curative means either medical or moral are practised, nature being entirely left to her own effort; and as close confinement is adverse to recovery, the efforts of nature are injured, and the chance of restoration is greatly diminished by admittance into these institutions."—*Imperial Magazine, November 1827.*

This is from the pen of Mr. T. Bakewell, the justly celebrated keeper of the private lunatic asylum, at Springvale, near Stone, in Staffordshire; who having no occasion for *pauper patients*, his testimony is not impeachable on the ground of jealousy. From this evidence it would appear that insanity has been greatly increased by the extension of pauperism within the last few years; and it is perfectly natural that it should be so; for what so likely to derange the human intellect, as the misery and despair, resulting from a total destitution of the means of existence; and the resort to intemperance as a temporary relief from that misery?—So far therefore, as the plan we have suggested, may operate to the extinction of crime, and the introduction of honest industry;—pauperism, and the aberration of intellect consequent upon it, may be expected to diminish in the same proportion; and in that case it is highly probable that some of the present public lunatic asylums might soon be spared for the purposes we have suggested.

were performed ; and all this music was rendered the more gratifying, by the peculiar advantage of being tastefully combined with poetry, so sweetly suited to its strains, by the ingenuity and science of the Reverend gentleman to whom the General Hospital owes so many obligations.

These performances were admirably well opened by Handel's introduction and chorus, "O come, let us sing unto the Lord," which was given in regular just time all the way through; indeed all the choruses were correctly and effectively performed. In that, "How excellent thy Name, O Lord," the trumpets merited commendation; those, "To thee Cherubim and Seraphim," and "O Lord, in thee have I trusted," (the latter tastefully led by Miss J. Fletcher), were peculiarly rich and full. "Immortal Lord of earth and skies," "Hallelujah to the Father, &c." and "Gloria Patri, Gloria Filio, &c." went magnificently well. The air preceding the chorus, "O thou that tellest good tidings," was sung with great purity, ample and emphatic expression, by Miss J. Fletcher; and these observations may with great propriety be applied to the whole of her share in the performances. Her "Return, O God of Hosts," was sung with great truth and elegance. "Lord, to thee each night and day," was equally distinguished by its chaste and impressive style. "Tears, such as tender fathers shed," was duly felt and appreciated; and Winter's sweet and soothing air "O Lord our God, behold and hear us," came home to every bosom, and crowned the whole.

Nothing could be more delightfully sung than was Miss Symonds's "Angels, ever bright and fair;" we could read the pleasure it created in the countenances of all its auditors, and their best feelings were alike excited by the pathetic style in which she executed "He was eyes to the blind." Nor was she less successful in the contrast produced by her brilliant air, "Rejoice greatly, O daughter of Zion," to which she gave infinite spirit. And she attained to great excellence, giving delight to those who have heard the two most eminent English singers of our time, who have added laurels to their wreath, by their exquisite execution of this masterly air of Handel, "From mighty kings he took the spoil."

Miss Heaton gave her auditors great pleasure in so sweetly singing her air, "How cheerful along the gay mead," and universal satisfaction by her fine solo, "Praise the Lord, ye servants," in a pleasing Mass of Zingarelli. She charmed them by the neatness and simplicity she so warblingly imparted to the sweet air of Mehul, "How long are the days of his mourning;" and won their hearts by her sprightly and playful execution of Handel's cheerful air, "Oh had I Jubal's lyre;"—in the fine quartet of Winter's Gideon, "Peace all adorning," she bore her part with Miss Symonds, Mr. Heaton, and Mr. Machin, very efficiently; and was alike successful with them

in the quartet with chorus of Mozart, "Glory, praise, and adoration;" and she must share our praise with each of them, for the chaste and correct execution of Mehul's charming music in the judicious selection made from the Oratorio of Joseph; the tenor passages of which did her father great credit.

Mr. Machin displayed the full rich tones of his fine voice in the music just enumerated, and distinguished himself in Haydn's fine air, "Yon eager swain;" still more in Handel's "To God our strength," and most of all in that great master's air from Redemption, "He layeth the beams of his chambers," which he executed to the satisfaction of every auditor.

In instrumental music we are indebted to these performances for two pieces. We never heard before Beethoven's fine March so judiciously introduced to precede the grand chorus from Gideon, "Blow the trumpet as the thunder," and the fine lesson of Haydn which opened the second part of the morning performance, they were each of them effectively performed, uniting ability with the grace of novelty.

We perceived with regret, there was not time left in the evening performance to execute the splendid airs and distinguished choruses selected from "Israel in Egypt," but the intention evinced the obliging wishes of the managers to render the treat as various and as complete as possible. This disappointment may in some measure be attributed to the time lost in waiting for a few persons at the beginning of the performance, which it might be well to guard against in future.

There were no doubt several other pieces well deserving particular notice, that in so numerous a selection may have involuntarily escaped our attention; such we desire to embrace in that whole, which we consider to have been generally executed with such precision and effect as will increase the fair fame of this beneficent establishment, and on its renewal next Christmas, attract still more numerous auditors to participate in its pleasures, and to extend their benevolence.

N.B.—We hope in a future Number to give a history of the origin and progress of this interesting society.



Ludwig

IMPROVEMENTS OF BIRMINGHAM.

(Finding ourselves agreeably as well as ably anticipated in the consideration of one important branch of local improvement, contemplated for the Town of Birmingham, it affords us great pleasure to notice, and as far as our influence extends, to corroborate, while we highly approve, the article alluded to in the following observations.)

OUR respected and intelligent townsman, Mr. Joseph Parkes, has recently published an interesting document upon the important subjects of—"The Court of Requests, and the Public Office; the expediency of an extended and improved jurisdic-

tion, for the recovery of small Debts, and of Petty Sessions of Gaol Delivery in the town of Birmingham.”—Of these subjects Mr. P. has taken a comprehensive, and, as we presume, an accurate view; and the natural results of due attention to the statements it contains, must be improvements in those departments of our local jurisprudence, where that improvement is most decidedly called for. In reference to the criminal branch of judicature, according to Mr. Parkes’s statements the proportion of criminals sent for trial to the Assizes and Sessions at Warwick from Birmingham, is so great and the expenses of their transmittal and trial so enormous, that the establishment of Sessions of the Peace and Gaol Delivery in this town, appears to be a most indispensable measure, in the accomplishment of which not a day should be lost.—Of this our readers may be able to form a decided opinion, from the following view of those proportions, embracing a period of eight years, viz. from 1820 to 1827 inclusive.

Prisoners committed for trial, to Warwick, during the said eight years ;—

AT THE SESSIONS,

From the whole County,2926 | Proportion from Birmingham, 1983

AT THE ASSIZES,

From the whole County,2014 | Proportion from Birmingham, 1536

So that it appears above two-thirds of the criminals supplied by the whole County, are drawn from Birmingham alone. In estimating the expenses attendant on these criminal prosecutions from Birmingham, Mr. P. has given an analysis of five years, viz. from 1820 to 1824 inclusive—the gross amount of which is £25,684 6s. 10d. averaging above £5000 per annum.* Of this enormous charge Mr. P. calculates that at least *one-half* might be saved, by the establishment of a competent criminal jurisdiction in the town. At present, as he justly observes, “Birmingham and the County Gaol are now two *preserves* for criminals to increase in number and vice; the one an infant school, the other an university of thieves. The great lapse of time between committal and trial, perfects the prisoner in his evil ways:” while “the crowds of juvenile offenders annually committed, *must* under the circumstances above detailed, constantly keep up their number and adroitness.”

The shameful state of the Prison, attached to the Court of Requests, does not escape Mr. P.’s notice, nor the scandalous

* In reference to this part of the subject, we have been recently informed of the following case, which occurred not long since:—A boy had stolen a pair of stockings from a shop in this town, value about one shilling; he was detected, the stockings recovered, and the thief dismissed with some slight correction. A Police-officer however having heard of the transaction, traced out the parties, apprehended the culprit, transmitted him to Warwick for trial at the Sessions or Assizes, and saddled the County with about £30 of expenses for the *job*!

conduct of some of its officers, his just and severe reprehension; both however are perhaps more effectually exposed in a little pamphlet lately published by Mr. Richard Jenkinson, School-master, of Birmingham, ironically entitled “Justice in Equity;” Mr. J. having himself become the victim of those abuses existing in that “inefficient, corrupt, and abominable Court,” as Mr. P. *emphatically* terms “The COURT of REQUESTS for the recovery of small Debts,—was more competent to speak of them from actual experience, than Mr. P. could be; and we therefore beg leave earnestly to direct the attention of our fellow-townsmen who have the interests, the honour, and the convenience of the town at heart, to the important reports and observations of those two publications.

It is true, the town has little power in its own hands to redress those grievances; and it is the legislature alone that can apply the proper and effectual remedy to them; but the town has the power of appealing to the legislature by petition and by firm but respectful remonstrance; and it has a right to be heard also, and to have its grievances redressed by the authority of that government, which exists, or ought to exist only for the benefit of the nation; and to the support of which, this town most amply contributes, in proportion to its wealth.

It is also unfortunately true, that the large and populous town of Birmingham is not *locally* represented in the British Parliament, and this gross anomaly in the legislative branch of government, may be one cause why the particular interests of this town have not been better attended to in that house; let us use our best endeavours, while we cherish the hope that those efforts will be successful—for speedily obtaining that privilege; but in the mean time, let us not forget, that as an important member of the united kingdom, Birmingham is *virtually* represented not only by the Members for the County of Warwick, but by every Member of the House of Commons; and that our claims upon the protection of the government of the country are rather increased and strengthened than diminished, by the political anomaly which has so long and so unjustly deprived us of local representation.*

The extension of the jurisdiction of the Court of Requests, both in reference to the districts it embraces, and the sums recoverable in it, is we think ably and judiciously advocated by Mr. Parkes; £5 is quite too small a sum to form the boundary of its decision in the present day, and in so wealthy and popu-

* We would not here be understood as intending to convey the slightest censure to the Honourable Members for Warwickshire, who have always shown themselves ready to attend to every suggestion made for advancing the interests of Birmingham. It is however impossible that non-resident Gentlemen, and whose duties in Parliament are extended to the whole County, can either be so well-informed, or so much interested in the particular concerns of the town, as local and resident Representatives would be.

ious a place; and we fully concur with Mr. P. that the Parish of Aston should be added to its jurisdiction.

We also agree with him, "that the inhabitants are under great obligations to the *acting Magistrates* of the town, who gratuitously and laboriously discharge the Magisterial duties of the office." Education and practice have no doubt more or less qualified all those Gentlemen, for their important offices; yet we are decidedly of opinion that in all Courts of judicature whether of civil or criminal jurisdiction, the proceedings ought to be directed by a professional Gentleman, whose forensic knowledge and legal experience would impart confidence and security to the decisions of the Court. In this particular, Ireland appears to be much better provided for than England; in every county of the former country, "Assistant Barristers" are appointed and paid by government, as chairmen at the Quarter Sessions; which embracing both the civil and criminal departments, are with great propriety, held by rotation, or adjournment in nearly all the respectable towns in the county; the civil jurisdiction extending to the sum of £20. The Civil Court is a Court of Equity, in which the Assistant Barrister alone presides, generally deciding the cases by his own *fiat*; but with a power to empanel a Jury in any case of difficulty, wherein such assistance may be deemed necessary. Most advantageously we think might a similar arrangement be adopted not only in the County of Warwick, but over the whole United Kingdom.

The town is certainly obliged to Mr. Parkes for the very able and luminous document we have noticed; and while it is evident that Birmingham contains both the talent and the public spirit necessary to assert its claims, and mark out the line of its intended improvements, with the accuracy of sound discrimination, we trust its energies will not be suffered to *sleep at their posts*, until we see the best plans matured, and our highest hopes realised, in the actual possession of the benefits which those plans may embrace.

Birmingham, January 15, 1828.

Since the above observations were sent to the compositors, we have seen a letter addressed to Mr. Parkes, by Mr. Charles Fiddian, one of the Commissioners of the Court of Requests, of many years standing. This gentleman appears successfully to combat some of Mr. P.'s statements, relative to the general qualifications of the Commissioners for their office, and the present mode of conducting the business by them: yet, Mr. F. "unequivocally allows the present inefficiency of the Court, arising (principally as he alleges,) from the mode that has been adopted for many years of filling up the vacancies in the Commission by mere lottery;"—but which it appears has been recently amended by the adoption of a better mode, at the sugges-

tion of Mr. Fiddian himself. After all however, it appears to us, that the appointment of an experienced Barrister as the Judge of the Court, and the extension of its jurisdiction as suggested by Mr. Parkes, would be the wisest plan.—His sole *fiat* in minor cases, of a simple nature, might be safely admitted; with a power vested both in the Barrister and either of the parties at issue, to call in the aid of a Jury, in any case involving a claim above a certain sum.—Perhaps however it would be well if at a Town's Meeting called for the purpose, a Managing Committee could be appointed, to whom all parties would agree in intrusting the arrangement of this and other local improvements contemplated in the town, prior to the framing of an act for carrying them into execution.

Tucker

MR. GURNEY'S STEAM CARRIAGE.

In our last Number we promised our readers some account of the Steam Carriage recently invented by Mr. Goldsworthy Gurney, and now as we understand, nearly ready to commence its public exhibition, on the line of road which is intended to be the scene of its future operations. We now present them with that account, which derives some additional interest in reference to Birmingham, from the circumstance of a Gentleman connected with Mr. Boulton's establishment at Soho, having, as we are informed, recently introduced an improvement to the Carriage, whereby the difficulty of getting over projecting stones on the road, is surmounted. Should this machine succeed according to the hopes and expectations of its ingenious inventor, it may be regarded as one of the most important and useful improvements of the present prolific age. Its speed we understand will average from ten to twelve miles per hour.

We are glad to find that by a very important as well as ingenious invention, the risk of injury to the passengers from the bursting of any of the tubes which compose the boiler, is entirely overcome; and while the outside passengers may derive *comfort* during the winter, from the heat of the fire and steam, their persons are as safe from the danger of explosion as they would be on any horse-drawn carriage. The following is the description to which we allude:—

“The curiosity excited throughout the country by the rumours which have recently prevailed of the intended substitution of Steam Carriages for those drawn by horses, has induced us to take some pains to acquire information upon so novel a speculation—a speculation in the success of which so many interests are involved.

“The carriage is the invention of Mr. Gurney, of Argyle-street, a gentleman well known in the scientific world, as the author of “Lectures on Chemical Science,” who, after a variety

of experiments during the last two years, has at length brought his plan to perfection. It is needless to say that, in the progress of such a work, great difficulties were encountered; but it is pleasing to state that Mr. Gurney has, in the end, met the reward of his ingenious and unremitting perseverance. The carriage, complete in all its parts, has, within the last fortnight, been inspected by scientific and practical men of all ranks, at Mr. Gurney's works in the Regent's Park; they have seen it in motion—they have observed the facility with which it is guided—the rapidity of its progress—the simplicity of its construction—and, above all, its perfect safety; and the result has convinced them, that in a very short time it will receive the sanction of the public—while the application of the same principle to other purposes of draft, must, from its economy, as compared with the expense of horse-power, become almost universal. In producing so great a revolution, many prejudices will, of course, have to be combated; but where the benefit of the nation at large is involved, in this, as in many other modern inventions, individual interests must give way to the public good.

“Several experimental journeys will in a short time be made, commencing, probably, with one to Windsor, with a view of exhibiting the invention to his Majesty. This will be followed by a trip to Bristol by day—and this again by a journey by night. Upon the success of these experiments, a great deal, of course, must depend; but, if no material objection arises, it is fair to presume the end of Mr. Gurney's indefatigable labours will be accomplished.

“We shall now proceed to describe the carriage in general terms. And first, as to its *safety*, for it is upon this point that the public are most sceptical. At the first mention of a *steam-boiler* attached to a coach, we are not surprised that the timid should take alarm; the more especially when we reflect on the numerous melancholy accidents which have occurred from the bursting of such boilers, both on board steam-vessels and in large manufactories where steam-engines are employed. By the ingenious contrivance of Mr. Gurney, however, all apprehensions on this score are entirely dissipated; and we can with confidence say, that even from the bursting of his boiler there is not the most distant chance of mischief to the passengers. This is a tubular boiler, constructed upon philosophical principles, and upon a plan totally distinct from any thing previously in use. Instead of being, as in ordinary cases, a large vessel closed on all sides, with the exception of the valves and steam conductors, which a high pressure or accidental defect may burst, and involve in destruction those in its neighbourhood, it is composed of a succession of welded iron pipes, perhaps 40 in number, screwed together in the manner of the common gas pipes, at given distances, extending in a direct line

and in a row, at equal distances from a small reservoir of water, to the distances of about a yard and a half, and then curving over in a semi-circle of about half a yard in diameter, returning in parallel lines to the pipes beneath, to a reservoir above, thus forming a sort of inverted horse-shoe; the water being supplied, and the steam distributed, as we shall hereafter describe. This horse-shoe of pipes, in fact, forms the boiler, and the space between is the furnace; the whole being enclosed with sheet-iron. The advantage of this arrangement is obvious, for while more than a sufficient quantity of steam is generated for the purposes required, the only possible accident that could happen would be, the bursting of one of these barrels, and a temporary diminution of the steam-power of one-fortieth part. The effects of the accident could, of course, only be felt within its own enclosure; and the Engineer could, in ten minutes, repair the injury by extracting the wounded barrel, and plugging up the holes at each end, for which purpose he would be provided with the proper materials; but the fact is, that such are the proofs to which these barrels are subjected, before they are used, by the application of a steam-pressure five hundred times more than can ever be required, that the accident, trifling as it is, is scarcely possible: and the boiler now in use in Mr. Gurney's premises, on a similar construction, has remained as sound as ever, after being at work every day for two and having, we trust, removed all prejudice on that head, we years.

“ Having thus described the boiler, we hope intelligibly, shall now endeavour to render the other details equally clear. The boiler, we need hardly tell our readers, is the seat of the vital principle in the steam-engine, for without that, steam could not be engendered, and of course the works must stand still; and it will appear not a little singular that Mr. Gurney, who was educated a medical man, has actually made the construction of the human body, and of animals in general, the model of his invention. His reservoirs of steam and water, or rather “*separators*,” as they are called, are, as it were, the heart of his steam apparatus, the lower pipes of the boiler are the arteries, and the upper pipes the veins. The water, which is the substitute for blood, is first sent from the reservoirs into the pipes—the operation of fire soon produces steam, which ascends through the pipes to the upper part of the reservoir, carrying with it a portion of water into the separators, which of course descends to the lower part, and returns to fill the pipes which have been exhausted by the evaporation of the steam—the steam above pressing it down with an elastic force, so as to keep the arteries or pipes constantly full, and preserve a regular circulation. In the centre of the *separators* are perforated steam pipes, which ascend nearly to the tops, these tops being of course hermetically closed, so as to prevent the

escape of the steam. Through these pipes the steam descends with its customary force, and is conducted by one main pipe all along under the carriage to the end of the platform, which is in point of fact, the *water tank*, where it turns under till it reaches two large branch pipes, which communicate with the cylinders, from which the pistons move and give motion to the machinery. The cranks of the axle are thus set in action, and the rotatory movement is given to the wheels. By the power thus engendered also a pump is worked, and which, by means of a flexible hose, pumps the water into the boiler, keeping the supply complete. The tank is to be replenished at the end of certain stages, by a very simple process; but it is calculated that it will hold sufficient (60 gallons) for one hour's consumption. The furnace, too, within the boiler, is also calculated to contain a sufficient supply of coke or charcoal for a similar period, and may be fed with equal facility. So much for the boiler and its adjuncts, and now to the coach itself. In point of form, this vehicle is similar to the ordinary stage coaches; but rather larger, and stands higher, the roof being nine feet from the ground. The seats for the outside passengers are as usual; and here it may be asked, whether those who ride in the back seats, are not liable to be annoyed by the smoke from the chimneys of the furnaces? To which we say, no; for, in the first instance, there is no smoke, coke or charcoal being only used; in the second, the chimneys are above the level of the seated passenger; and lastly, the motion of the carriage will always disperse the heated rarified air coming from the flues.

“The present carriage would carry conveniently six inside and fifteen outside passengers, independent of the guide, who is also the engineer. In front of the coach, is a very capacious boot—while behind, that which assumes the appearance of a boot, is the case for the boiler and the furnace, from which, we may add, no inconvenience whatever is experienced by the outside passengers, although in cold weather a certain degree of heat may be obtained if required. The length of the vehicle is 15 feet, and, with the pole and pilot wheels, 20 feet. The diameter of the hind wheels is 5 feet; of the front, 3 feet 9 inches; and of the pilot wheels, 3 feet. There is a treble perch, by which the machinery is supported, and beneath which, two propellers, in going up a hill, may be set in motion, somewhat similar to the action of a horse's legs under the like circumstances, which assist the power of the engine in forcing the carriage to the summit, in case of snow, &c. In descending a hill, there is a break fixed on the hind wheel, to increase the friction; but independent of this, the guide has the power of lessening the force of the steam to any extent, by means of the lever to his right hand, which operates upon what is called the *throttle valve*, and by which he may stop the action of the

steam altogether, and effect a counter vacuum in the cylinders. By this means also he regulates the rate of progress on the road, going at a pace of two miles or ten miles per hour, or even quicker, should he think it necessary. There is another lever also, by which he can stop the vehicle *instantly*, and, in fact, in a moment reverse the motion of the wheels, so as to prevent accident, as is the practice with the paddles of steam vessels. Thus it would seem that the machine is under more perfect control than a carriage with the best-conducted team in the country. The duty of the guide, who sits in front, is to keep the vehicle in its proper course, which he does by means of the pilot wheels acting upon the pole, with a facility scarcely conceivable. This pole, like the handle of a garden chair, enables the guide to drive to the eighth of an inch, to avoid all obstacles, to turn corners, and, in fact, to do, with greater certainty, that which a coachman does by applying his whip or his reins to his horses. We have seen a child of five years take the lever and carry the carriage through difficult passes, without deviating an inch from the proper course; and such is the simplicity of the motion, that the most ignorant acquire a knowledge of its principle immediately.

“The total weight of the carriage and all its apparatus, is estimated at $1\frac{1}{2}$ ton, and its wear and tear of the road, as compared with a carriage drawn by four horses, is as 1 is to 6; the mischief done by the four horses, the feet of whom act as picks, being five times greater. When the carriage is in progress, the machinery is not heard, nor is there so much vibration as in an ordinary vehicle, from the superior solidity of the structure. The engine has a 12-horse power, but may be increased to 16; while the actual power in use, except in ascending a hill, is but 8-horse.

“The saving of expense, comparing the outlay of the Steam Carriage with that of a carriage drawn by horses from London to Bristol, is very considerable. As to turnpikes, no regulation has yet been made, nor will the Marquis of Lansdown notice the subject, until forty Steam Carriages shall be on the road; but it is intended, in order to avoid disputes, to pay to the trusts one-half toll. Were the wheels broad instead of narrow, Mr. M’Adam is of opinion that more good than harm would be done to the roads by their progress.

“Given stations will be appointed for replenishing the tank and the furnace at such distances as will keep the supply perfect. Rain water will be used in preference to spring or river water, as the latter produces an incrustation of lime in the pipes, which would ultimately close them up; but, even in such a case, there is a remedy; for, by an application of a cheap chemical solvent the lime is dissolved, and blown out at pleasure.”

REVIEW.

A Tribute in Verse to the Character of the late RIGHT HON. G. CANNING, &c. &c. with Prefatory Observations and Illustrative Notes. By the Rev. R. Kennedy, A.M.

IN reviewing this work, we call attention in the first instance to the prefatory observations, and in connexion with them, to the illustrative notes, both of which are evidently considered by the author as no inconsiderable part of the publication; the former as showing the principles on which he eulogises Mr. Canning; the latter, as substantiating his eulogy by the evidence of facts. The style of the preface is, at once, elegant, luminous, and energetic; and proves that in prose Mr. Kennedy possesses such powers of composition as might be employed with credit to himself and advantage to the public on the more general topics of theology or philosophy. The praise bestowed on Mr. Canning has the more weight because not indiscriminate. It is implied that equal admiration is not excited by all the acts of his political life, especially in its earlier periods, though every allowance is made for the difficulties he had to encounter. He is chiefly praised, in proportion as he favoured the system which it is clear Mr. Kennedy espouses. This system is that which is now designated by the epithet "liberal," but it is defined in a manner worthy of an English patriot, as "a system which proves the excellence of old constitutional principles, by showing that in their spirit and application they are favourable to the welfare and advancement of mankind, and which uses for the preservation of old institutions the expedients dictated by common sense, and rendered necessary by new times and contingencies." Our readers will be pleased with the following passage, in which Mr. Kennedy has distinguished with metaphysical precision and felicity of illustration, the essential difference which exists between the two powers of mind so frequently confounded, namely, imagination and fancy.

It is said of Mr. Burke, that he possessed in a pre-eminent degree, "that high faculty of imagination, which from its modifying and diffusive influence, calls up for the poet new creations out of the existing worlds presented to him by nature, by learning, by science, and by art. But as it is a complex principle, including more particularly abstraction and a vivid conception, its combinations are of great use to a philosophic reasoner, not merely giving to style the highest graces, and richest magnificence, not only decorating the operations of intellect, but frequently supplying it with the materials on which it acts, the wings by which it soars, and the light by which it sees comprehensively around it. In popular language and in

poetry it is often confounded with fancy. But in a strict acceptance of the term, fancy is a lower property of mind, and when used by orators, shows itself in comparisons, in apt allusions, in the playfulness of humour, in the coruscations of wit, in illustrations, that only shine around the body of argument, like the halos which Newton speaks of as 'seen by reflection in a vessel of stagnating water,' and which he describes as 'crowns or rings of colours about the sun.' In the exercise of this faculty, Mr. Canning was quite as much distinguished as Mr. Burke."

There is something singularly beautiful and affecting in the conclusion of the preface: "Of the feeling which dictated the composition now submitted to the public, I shall not repent, although, as a tribute to the deceased, it be no less humble than the act which was performed for the dead body of Pompey, exposed on the shore of Egypt, when his faithful freedman collected, for a funeral pile, such materials as were found within his reach, and paid, in the best manner he could, the last ceremonies of respect to one of the greatest men among the Romans."

The notes contain much interesting matter, particularly those marked with the letters D. N. and P. But instead of making any quotations from them, we will proceed to the poem itself, which is denominated a "Tribute in Verse."

In asserting, as we do, that this Tribute possesses the genuine spirit of poetry, as adapted to the subject, we will explain what we mean by our use of that term. To many minds, it includes all metrical compositions. In this sense, Mr. Hood's "Whims and Oddities" are classed with the works of Milton and Shakspeare. Others understand all serious writings in metre, while a third class would confine the term to its strict literal meaning, that of *creation*. We rank ourselves with those who would divide poetry into two orders; the higher, which calls into full play the most luxuriant and discursive powers of the imagination; and the lower, which is more conversant with the scenes, characters, and feelings of common life. Of the higher order for instance, are all the mightiest efforts of the human imagination, as the Iliad, the Paradise Lost, and the Divina Comedia. To the lower belong didactic and ethical poetry. The drama combines both orders, and Shakspeare is by some considered the greatest poet of the world; because he unites in a wonderful manner the merits of both. Now as the satire is an ethical poem which displays and censures follies and vices of the little and bad, so the eulogy, when true and therefore effective, is an ethical poem which displays and extols the wisdom and virtues of the great and good. This limitation is made, because many eulogists have aimed at poetry of the higher order. They have been ineffective, from the time when the lyre of Pindar was waked in

honour of Hiero, to the days when George the Third was be-
 praised in Laureat Odes by Mr. Whitehead and Mr. Pye.
 The poet, if worthy, has floated down the stream of time, and
 with him he has carried the name of the man whom he praised ;
 but it is the name alone ; the mind, character, all which con-
 stitutes individuality, is for ever lost to us. Mr. Kennedy's
 work then is strictly an ethical poem, and as such, must be
 classed with most of the writings of Pope, and with Johnson's
 Imitations of Juvenal. Glowing and luxuriant fancy would
 be not only misplaced, but destructive of the writer's object,
 the true and lively portraiture of Mr. Canning's mind and cha-
 racter. But we maintain that the poetry is distinguished by
 its appropriate beauties, pathos, grandeur, vigour of concep-
 tion, profundity of thought, and gracefulness of diction. On
 Mr. Kennedy's claim to rank among poets of the higher order,
 we may fairly decide, when we see his announced lyrical poem,
 the "*Reign of Youth*," a subject which affords scope for the
 fullest display of his imaginative powers.

We will now proceed to a few particular remarks on the
 poem. The opening lines are peculiarly happy, as they com-
 bine simplicity and solemnity with a majestic harmony truly
 Miltonian. Nearly the same commendation may be given to
 the second paragraph. The lines commencing "*Thus Canning
 had remained*," &c. are plain and unornamented, but derive a
 force from the excellent simile by which they are introduced.
 Mr. Canning's mind and views are next described in vigorous
 and effective verse ; and we cannot but remark that the follow-
 ing lines are very forcible in themselves, and equally true in
 politics and philosophy ; as every one must know, that the word
rest, both morally and physically, admits of a comparative sig-
 nification :—

"He saw, that, Times and all things moving round,
 No rest except in motion could be found
 For the State's vessel, else on ruin dash'd,
 Stranded on shallows, or by breakers lash'd."

The paragraph, "*He mark'd Opinion's progress*," &c. is
 wonderfully fine ; and the concluding couplet presents us with
 a vivid and striking picture, which of itself indicates to a dis-
 cerning mind that Mr. Kennedy possesses the fire and soul of
 a poet :—

"Malice he would have met with calm disdain,
 And *look'd* her back to her own hell again."

The mind of a patriot and the feelings of a philanthropist,
 are exhibited throughout the poem, particularly in the pathe-
 tic allusion to Ireland, in the lines beginning "*Yes, Can-
 ning, yes*," &c. and the exquisitely tender passage, "*Thy very
 wishes*," &c.

We cannot better conclude this critique than by quoting at full length, the following splendid description of Mr. Canning's eloquence:—

“ While such he stood, a Jove in might of sense,
A Mercury was he in eloquence :
That eloquence so beam'd, and flash'd, and spoke,
As from the soul of things its quick expression broke ;
Varied, as all occasions might require,
To charm, instruct, confute, persuade and fire ;
Majestic, fervent, sweet, to awe the bold,
To shame the selfish, and to melt the cold ;
Playful, with all the points of arrowy wit,
That spread a laughing brightness while they hit ;
Now rich, in stores that classic memory lent,
Now strong, in energies of argument ;
Rich, as the hues of evening's purpled sky,
The grand reflections of a light gone by ;
Strong, as the vollied lightnings, when they clear
A darken'd and oppressive atmosphere.”

Dr. Eccles

THE REV. T. M. M'DONNELL, ON CATHOLIC EMANCIPATION.

(As we wish to act in reference to all controversial articles with the utmost impartiality, we insert the following letter from Mr. M'Donnell ; although it is but fair to state, that the reply of Philo-Biblicus to Mr. M'D.'s former letter,—which is in our hands, and was only partially inserted for want of space for the whole, in our Number for January,—contains that Gentleman's defence against the charges brought against him respecting his statements relative to Bishop Doyle and Mr. O'Connell ; and which shall fully appear in our next Number.—ED.)

To the Editor of “ The Birmingham Magazine.”

St. Peter's Place, Birmingham, Jan. 11, 1828.

SIR,—Your anonymous assailant of his Catholic fellow-subjects, alleges his *insignificance* as an excuse for his incognito. In one respect, I dispute the claim of the lucubrations of persons of his class to insignificance. A portion of the people of this country have, by the tales of the nursery and the tales of the pulpit, been prepared to resolve that every assertion directed against Catholics *shall* be true ; and to the taste of this portion of the public, a calumny against us is recommended by its very atrocity. On this ground then, I question the claim of your correspondent to the insignificance which he asserts. On any other ground I would not venture the attempt to attach to him the respectability from which he shrinks.

Your correspondent, however, very correctly asserts that the question after all, is, “ are his statements true or false ? and are the consequences deduced from them, fairly represented, and properly supported, or not ? ” And the principal

reason for requiring the name of an accuser, is the necessity thus imposed upon him of caution, lest he be betrayed into *false statements*, or the deduction of false consequences.

The assertion of the principle to which I have just adverted, directs me to insist that your correspondent should attend to the state of the controversy. He has laid down positions, deduced consequences, and advanced statements, all of which have been proved, as far as proof was accessible, to be *false*. It was for your correspondent to wipe off the aspersion of this falsehood before he moved one step. It was for him to show that his principles of political science were any other than consummately wicked, his deductions any other than extravagantly ridiculous, and his assertions in particular, any other than atrociously false. To this last point I must confine your correspondent. He has attached a long chain of argument to two statements said to have been made, one by the Bishop of Kildare, the other by Mr. O'Connell. The charges against these distinguished men, were pronounced to be "arrant falsehoods;" and your correspondent was required to support his charges by evidence. In support of the denial, I adduced the unqualified contradiction of the Prelate; that of Mr. O'Connell reached me too late for insertion in its proper place. I received it through a friend who applied to Mr. O'Connell on the subject. It is as follows:—

"MY DEAR SIR,—Be so kind as to inform the Rev. Mr. M'Donnell, with my sincere respects, that every word which Kendall has attributed to me, is totally false. There never yet issued from the * * * school of low and * * * bigotry, a more complete, entire, unmixed, calumny.

Very truly your's,
DANIEL O'CONNELL."

Instead of meeting the charges which, unrefuted, put him altogether out of court, and divest his evidence of every tittle of credit, your correspondent digresses into a multitude of topics, embracing an immense variety of times, and places, and persons, and things, adorning each with the same species of "statement" and "deduction" which graced his first letter. Into all this variety, Sir, I am willing to follow him, and I will grapple with him whenever he will stop to meet me; but he must previously, either disengage himself from the awkward predicament in which his familiarity with the two illustrious names above referred to, has involved him, or acknowledge that he cannot do it, and seek some other basis for his extraordinary argumentation.

I am, Sir, &c.
T. M. M'DONNELL.

BIRMINGHAM MECHANICS' INSTITUTION.

(Continued from Page 108.)

To the Editor of "The Birmingham Magazine."

SIR,—Immediately after the conclusion of Mr. Ogg's course of lectures on Natural Philosophy, a course of six lectures was commenced by Mr. Parsons, Surgeon, on Natural History; the subjects were divided in the following manner, viz. 2 lectures on Minerals, 2 on Plants, and 2 on Animals; and which were illustrated by numerous specimens and diagrams.

After Mr. Parsons, followed Mr. William Redfern, who delivered three lectures on "Moral and Social Philosophy," and however some persons may be disposed to question the utility of such lectures to the members of a Mechanics' Institution, had they been present, and observed the marked attention which was paid to them, those doubts must have been dissipated; I allow the subject in many other hands might not have been so successful, but the simple elegance of that Gentleman's composition, coupled with a delivery at once easy, bold, and energetic, could not fail to arrest the attention of a far more listless auditory, than that of which this Institution is composed.

At the Quarterly Meeting, held Oct. 18, 1827, a proposition was made to make the tickets of the Honorary Subscribers *transferable*.* This proposal was carried by a large majority; and I already know of many instances where it has proved advantageous to the Institution, by inducing many to become members of the Institution. At the same meeting also two laws relating to the election of officers were altered; previously, each member could vote but for *one* committee man, although *six* were to be chosen; the effect of the alteration has been that every member has now a vote for *each* committee man. The other alteration was made in order to disqualify the apprentices and children of members who belong to the Institution from voting at elections, great inconvenience having arisen from that practice.

The next course of lectures was delivered by Mr. Dunn, on Anatomy, illustrated by numerous diagrams, dried specimens, &c.; these lectures were greatly approved by the members, who, I have no doubt, derived much useful information from them; they were followed by two lectures on "Chemistry as applied to the Arts," by Mr. Thomas Freer.

The second anniversary meeting was held on the 3rd of January last, and long before the chair was taken, the room was crowded to excess. The reports of the committee and

* It should be here observed that according to the 4th law, "*All Persons who shall present to the Institution a Donation of Ten Pounds or upwards, or who shall subscribe One Guinea annually in advance, shall be deemed Honorary Members, be eligible to all offices, and participate in all privileges and advantages of the Institution.*"

sub-committee, were most favourable, and were received with much applause. By the finance statements it appeared, that on the 21st of December (the day on which the accounts were made up,) a balance of £128 3s. 4½d. was in the hands of the treasurer, since which time the secretary has received between 30 and £40,—20 guineas of which were a donation, which had within the last week been presented by our worthy County Member, Francis Lawley, Esq. together with his name as an annual subscriber of 2 guineas.—To show the rising prosperous state of the Institution, it is only necessary to say, that the balance at the first anniversary meeting was £47 6s. 1d. and that the expenses of the second, were nearly double those of the first year. It is also gratifying to know that the number of honorary members had been *doubled* during the year, and that among the number, *many had formerly entertained decided objections* to the establishment of such Institutions; this being the case, Sir, I think it offers a far more forcible argument in its favour than any other I am able to adduce. The following are among the donations which have been received since the half yearly meeting in August; Right Hon. Lord Calthorpe, 20 guineas; Francis Canning, Esq. 5 guineas; John Lewis Moilliet, Esq. 5 guineas; Timothy Smith, Esq. 5 pounds; Mr. J. W. Phipson, 3 guineas; and Mr. John Taylor, 2 guineas. Several donations of books have likewise been presented, as appears from the report of the library sub-committee, which also states that 128 volumes have been added to the stock during the last half year, among which are many very popular and instructive works. The class sub-committee in their report, state the very flourishing condition of this department of the Institution, since the appointment of the stipendiary teachers (which appeared also, from numerous specimens in drawings, which were publicly exhibited in the lecture room, at the annual meeting,) and particularly recommend the establishment of classes for the study of the higher branches of Mathematics, and of Chemistry, as applied to the arts and manufactures. Of the usefulness of such studies to the practical mechanics of Birmingham, I need not say one word; and I am convinced that the Committee will take the earliest opportunity of attending to a subject of so much importance.

The Report of the Lecture Sub-Committee states that arrangements have been made for the delivery of a Course of twelve Lectures on *Mechanics*, by Mr. C. TOPLIS, of London, who was recommended to the notice of the Committee by Dr. Birkbeck. These lectures are now being delivered to crowded assemblies of the Members; they are illustrated by an extensive apparatus, and appear to give great satisfaction. I did intend to have given you an outline of those already delivered, but the space I have occupied will preclude me from doing so till your next.

I must not, however, forget to state, that at the Annual Meeting, six small prizes were publicly given to the most deserving pupils in the Elementary Schools, accompanied by an excellent address from the President, containing much salutary advice, which was well received by the pupils, and the auditory, who took great interest in the ceremony. From the stimulus excited by means of these prizes, in the minds of the pupils, there can be little doubt but the practice of distributing them will be continued.

I cannot do better than conclude this article with the following extract from the Report of the General Committee, which is now printed, and which I hope will be purchased and read by every friend to education:—

“Such then have been the proceedings of the Birmingham Mechanics’ Institution during the past year—such is its present state—and such are its future prospects. That the realization of the objects for which this Society was instituted must be productive of great and lasting advantages to the community, no one, acquainted with the history or the nature of man can doubt. It is indeed impossible, from the peculiar formation of the human mind, which communicates the force of habit to that succession of ideas which is of most ordinary occurrence to any individual, that he, whose mind is frequently directed towards the triumphs of reason and the wonders of art, should yet continue immersed in sensuality, or delighted with those savage pleasures, which no legislative enactments, unaided by the softening influence of education, will ever be enabled wholly to abolish. Can philanthropy, then, propose to itself, a nobler object than that of refining, purifying, and exalting the morals of men by the improvement of their understandings? Can patriotism be better employed than in bestowing upon humble merit the means of benefiting society by the exertion of intellect, or than in preventing the influence upon indigent genius, of that “chill penury” which, until the establishment of Mechanics’ Institutions, so frequently retarded the developement of the intellectual powers?”

I am, Sir, &c.

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THE DRAMA.

“Praise undeserved is censure in disguise.”

PORE.

BEFORE entering upon the merits of the actors now performing at our Theatre, we think it right to inquire into what pretensions for support has Mr. Melmoth, the manager, in producing a company (with one exception) as inferior to Mr. Brunton’s, as his was to Mr. Bunn’s. We are warm lovers of the “regular Drama.” It is even part of our high functions scrupulously to watch its progress, and to register with uncourtly exactness, and visit with such chastisement, as to us may seem meet, every false step, or ungraceful movement. But we own,—for among our present company there is taste in few and nature in none,—that the task we have undertaken is beneath critical notice, unless it were to give one sweeping condemnation.

In conformity with the false notions of modern managers,

thin-veiled indecency and the mask of *double entendre* reign predominant at our Theatre; there are some persons who require their palates tickled with this sort of "ginger in their ale," but happily they neither form the most numerous nor respectable class of society. No man of character would choose his wife, his sister, or his daughter to have her delicacy offended by obscene expressions. It is this evil, connected with buffoonery, that has caused men of taste to sneer at the absence of talent, and the moralist to severely censure the gross improprieties that are intended, but fail to please, the million. If the manager would abandon the disgusting songs to which the above principally alludes, sung by a Mr. Richards, whose acting is of the same *caste*, and substitute some good performers in the room of some half dozen miserably bad ones, we do not hesitate to say that he would meet with the wished-for patronage. We should then be the first to invite the support of our townsmen to an entertainment to which their wives and daughters may listen :

"Without a fan
To hide their blushes from some prying man."

Of the heroes and heroines that form our present company, there are but two, on whom the frozen visage and galled pen of criticism are worthy of being bestowed. We shall not therefore attempt a formal analysis of the barn-like manner in which Operas and Farces have been represented on our stage, but hasten on to our remarks of Miss Graddon and the African mis-named Roscius.

As it is always a grateful task to encourage the exhibition of talent, we feel happy in being enabled to add our tribute of applause to the many glowing, though injudicious encomiums of the public press on Miss Graddon. We think her an excellent, though by no means a finished vocalist; her articulation is good, but she is deficient in variety, and although she sings not indeed faultlessly, yet without any fault that a mere musician can point out, notwithstanding she produces but little effect upon the mind of the hearer, still it cannot be denied that she has great vocal powers, and in many airs, she is able to introduce some of the sweetest and most tasteful cadences. Her execution of "Hurrah for the Bonnets of Blue," "I've been Roaming," and one or two other songs introduced in the Opera of the *Slave*, as performed on the 21st inst. were a happy test of her talents as a songstress. There is so little of lugubrious expression in this lady's countenance, that it is not easy to sympathise with her delineation of the sorrows of *Zelinda* in the more serious parts of that Opera, but her acting is uniformly graceful, and she is always animated and alive to the business of the scene. We have little to add to the opinion we have already given of her powers as a vocalist. Defect in variety of tone is less remediable than mere errors in the pro-

duction of tone, but it is sometimes almost forgotten in the intellectual qualifications of the singer.

Of the acting of the African Roscius, it remains for us to speak. His performance of *Gambia*, throughout, was mannerism and stage trick, and as he developed himself, we could not help discovering that he had in many points taken his clue from the greatest of all mannerists, Macready. He appears to be perfectly conversant with the routine of the stage, and in those passages which demand great energy and physical force, he displays some judgment, but the less that is said in the way of criticism on his acting, the better—certainly for himself, and the better too perhaps, for our readers.

CHANGE OF MINISTRY.

IT is a melancholy fact, that the Administration, towards whose proceedings the eyes of the country have lately been turned with so much anxious hope, is at length dissolved; whilst, in its place, another is substituted, differing from its predecessor in its principal ingredients, as much as darkness differs from light, ignorance from intelligence, prejudice from reason, or selfishness from benevolence.—The materials, which, by the magic hand of Canning, had been blended and mixed together into a homogeneous mass, so as almost to abolish all distinctions of party, have again been resolved into their primitive elements by the political chemistry of the Duke of Wellington and his friends; and Whig and Tory—liberal and illiberal, once more stand opposed to each other in marked hostility. Those slow and gradual reforms, which, without any sudden violence, or rash subversion of the present state of things, would, undoubtedly, have been accomplished by the wise, the lenient, and gentle counsels of the Ex-Ministers, must now be postponed until some indefinite period, when, perhaps, they will be attempted under circumstances of strong excitement, and by a people enphrenzied with delay, and smarting under the sense of wrong.—Surely, these circumstances are enough “to move our special wonder;” and more particularly so, when it is considered, that the great bulk of the nation, including all the middling and more enlightened classes, had afforded their unhesitating confidence, and hearty support to the late Ministers,—had hailed their star, when in the ascendant, with joyous acclamations,—and now look forward with fear and trembling to the horizon darkened by its setting.

Various causes have been assigned for the change; and Mr. Herries, whose admission into the Government appears to have met with considerable resistance from the Whig party, has been particularly pointed out as its more especial instrument. Perhaps, however, more importance has been ascribed to the intrigues of this gentleman, than they well deserve. It

is, indeed, much more probable, that the overbearing influence of an hereditary aristocracy, jealous of its privileges, and morbidly alive to the dangers of innovatory proceedings, presented an insurmountable barrier to the measures of the late Administration, and more particularly to that measure, which, by half opening our ports, might, at the same time that it reduced, in a trifling degree, the rents of the great landed proprietors, have filled the mouths and gladdened the hearts of the laborious poor. For, it has been proved to the conviction of all who are not wilfully blind, that the present Corn Laws, on the most moderate computation, occasion to the nation an annual loss of £19,700,000, whilst they only add to the incomes of the landlords, to the extent of one-fifth of this sum.* The late Ministers, then, were guilty of the high crime and misdemeanor of consulting, for a moment, the interests of the poor,—forgetful of the wishes of the powerful and the rich. Behold the consequence: those virtuous and high-minded Ministers have been hurled from their places; and the prospect of a gradual melioration and reform, and of an approximation of the system of Government to the spirit of the times, has become more distant than ever.

But there is still one hope. Although the House of Commons, from the connexions of its members, and the extent of their property, strongly partakes of the aristocratical character, yet still, being elected by the people, it must, in some measure be allowed to reflect the sentiments and opinions of its constituents. And as the Ex-Ministers, during their dynasty, did most certainly command a triumphant majority in that house, whilst its embodied talent, almost without exertion, was ranged on their side as much from inclination as from interest, we need not despair of their being enabled, in that popular arena, to make so formidable a head against their antagonists, as once more to gain the ascendancy.—It is well known, that, after the dissolution of Fox's Coalition Ministry, such a struggle did take place, on behalf of a cause tainted to the very core by sinister interests and unpatriotic motives. Surely then, a cause so sacred, and so strongly upheld by popular feeling, as the cause of the late Ministers, cannot, for shame's sake, be deserted by its former adherents!—But should this hope be verified, it is evident, that the present Ministers will be reduced to the alternative, either of resigning their places, or of trying the experiment of a fresh election. In the present temper of the nation, however, it is very doubtful, whether the Government, with all its immense influence and inexhaustible resources, would be enabled so to corrupt and to stultify the people, as to pack a House of Commons, which, in opposition to the wishes of its constituents, would be inclined to retrace those

* See *Edinburgh Review*, No. 83, pp. 342 and 343.

steps of a liberal policy, so lately trodden by Government,—once more to tie up the knots but now loosened—or to re-impose the fetters so lately shaken off. But if the House of Commons should so far forget its duty, as to afford its sanction to such measures, we may be assured, that a cry, once familiar in our ears, although, under the auspices of the late Administration, hushed into silence, would again be awakened into loud and clamorous existence, and that every city, town, and village, from Land's End to Johnny Groats, would peal forth, peremptorily and unanimously, the demand for REFORM!!

In order to form an estimate of the spirit likely to prevail in the present Administration, we ought to look, not only at the characters of the individuals who have become Ministers, but also at the circumstances under which the Government has been formed. When put to this test, it is impossible to doubt, that the new Administration, notwithstanding the admission of a few members of better character, and higher promise, will be actuated by the old leaven of toryism and illiberality. One prominent circumstance leading to this conclusion immediately forces itself upon our attention—it is, that the present Administration is founded upon the wreck of a liberal predecessor, and that the individual, most instrumental in its formation, has always been most distinguished as the uncompromising opponent of all schemes of reform and melioration. From passion, from interest, and from a regard to consistency, therefore, the spirit of the new Administration may be expected to differ materially from that of the former one. The Duke of Wellington himself, identified by so many associations of personal glory with the Statesmen of Pitt's school—accustomed from his earliest years to the rigid discipline of a camp—and abhorring the very name of liberty as a factious instrument reeking all over with sedition and anarchy, would shrink from the character of liberalism, as from an imputation unworthy of a loyal subject, and a ducal coronet:—

“The people cry, he mock'd them; and, of late
When corn was promis'd them gratis, he repin'd;
Scandal'd the suppliants for the people; call'd them
Time-pleasers, flatterers, foes to nobleness.”*

Those who join the standard of such a leader, therefore, whether as deserters or otherwise, must *feel*, even though they are not called upon for any explicit declaration of their political creeds—though no particular line of policy be chalked out for them—and no renunciation of former opinions be required, that any thing like liberality, or an innovatory spirit, would be quite out of place and season. With the Duke of Wellington as the key-stone to the political arch, and that arch constructed

* Coriolanus, Act III. Scene I.—Is not this a brief abstract of his Grace's opinions and conduct on the subject of the Corn Laws?

under such circumstances, we may be assured, that the spirit of the Government will be, to laud freedom in the abstract, but to stigmatise it as licentiousness in the detail—to condemn a harsh control in words, but to exercise it, in the name of social order, in practice—to profess an ardent desire for the promotion of the national welfare, but to act as though the nation were limited within the small circle of the Ministers, and their friends—to raise an immense revenue for the glory of the nation, but to think its aggregate glory quite compatible with a fearful extension of individual misery. In a word, such a Government promises to furnish us with a fair specimen of Strafford's beau ideal of "thorough and thorough."

The Duke of Wellington has probably entered upon his new office with the intention of keeping the present system,—in his opinion, the very quintessence of perfection—untouched and unimpaired. But, although nothing may be farther from his mind than to effect any change, either on the side of the governors or governed, he will find it no easy matter to persevere in this line of policy. Statesmen never have been, and never will be guided by general principles, or far fetched views, but act, under the excitement of passion, according to the immediate impulse of circumstances. Every one must have observed, that, during the last ten years, those principles, which, by common consent, both friends and enemies have agreed to designate as liberal, have made a rapid advance; so that, at present, there are but few amongst the middling or lower classes, whose minds are not, in some measure or other, imbued with them. The general objects of the liberal policy are, gradually to remove the commercial restrictions which weaken the productive powers of man—to break asunder the fetters, which, under the impression that belief is a matter of volition, would attempt to bind the conscience in matters of religion—and to effect a gradual reform of those abuses which have, in process of time, crept into the system of Government. To these measures, however, the Administration of the Duke of Wellington—if any prognostic as to his future career may be derived from his past conduct—will be decidedly opposed. But the nation, proud of, and confident in its unanimity, will not lightly abandon these cherished principles. Respectful petitions and remonstrances will be at first presented, which will probably be answered in the terms of a courteous negative; but opportunity must at length engender asperity, and this, in its turn, will communicate a greater degree of animosity and ill blood to the proceedings of the other party. Irritated by the boldness and the resolution of its adversaries, and urged on rather by passion than by reason, the Government, under such circumstances, may probably be induced to have recourse to measures of coercion; the Habeas Corpus Act—that great palladium of our freedom—would be suspended, perhaps repealed; public

meetings would be prohibited ; and harsh censures upon the conduct of Government would be answered by prosecutions for libel, and severe punishment. Having once provoked the storm, although unintentionally and by slow degrees, the greater the number of its adversaries, the more desperate must be the measures of the Government, until, at length, both parties, hurried along by the violence of their passions, and each dreading to be outstripped by the other, would be carried to extreme lengths, and actuated by a fierce desire, the one to destroy the Government, and the other to enslave the nation. But when the torch of civil discord is once lighted, it is to be apprehended, that, amidst the sense of injury, and the thirst for revenge, much that we all love and cherish would be devoured by the wide conflagration. To prevent these terrible calamities, circumstanced as the nation is at the present time, with an immense numerical majority desirous of gradual alterations in the system, no other policy will avail than that of Concession and Conciliation.—What are we to expect from the Cabinet as at present constituted ? We dread to answer. * *

Jucker but perhaps with a few additions by Dr. Jucker

THE TRINITARIAN CONTROVERSY.

A Unitarian Christian, on the two Letters of Christianus.

(Concluded from page 119.)

IF by the expression “ Divine nature,” he means (as I suppose he does) such a nature, as constitutes the possessor of it, to be GOD, in the supreme sense of that term ; I think there is no difficulty in answering his question, provided he will allow me to use the expression “ Son of God,” in that sense which it evidently bears in the Scriptures. A careful examination and comparison of all the places in which this title is found, will I am persuaded, prove to every man who is not biassed in his judgment by the hidden influence of some favourite system, that “ Son of God” was a prevalent name among the Jews for the person whom they expected in the character of the “ Messiah.” The collation of a few texts will show, that the Evangelists considered these two titles as perfectly equivalent, and used them without distinction. The memorable confession of Peter is recorded by three of their number. Matthew gives it in these words (xvi. 16.) “ Thou art *the Christ, the Son of the living God* ;” Mark records the answer of this disciple in another form, (viii. 29.) “ Thou art *the Christ* ;” Luke differs from them both, in the words employed, although the meaning of all is precisely the same, (ix. 20.) “ Peter answering, said, *the Christ of God*.” The recognition of Jesus in the character of the Messiah or Christ by Peter, is the simple fact, to which these Evangelists bear testimony ; though the words are different in sound, yet in the mouth of a Jew, they would be in-

tended (as we find them in this case) to convey exactly the same import. That "the Son of God," and "the Christ," were originally used to express the same idea, is evident also from the question put to Jesus by the chief men of the Jews, (Luke xxii. 67). "Art thou *the Christ*? tell us," and immediately after repeated in other words (verse 70) "Art thou then, *the Son of God*? And he said unto them, Ye say that I am." The language of Jesus himself appears to be very decisive on this point, and sufficiently explanatory of the true reason, why he laid claim to the character "Son of God;" (John x. 36) "Say ye of him, *whom the Father hath sanctified and sent into the world, Thou blasphemest,—because I said, I am the Son of God?*" Unitarians then, believing that Jesus is "*the Christ*" whom "*the Father hath sanctified, and sent into the world,*" gladly and gratefully hail him by the title which is descriptive of the divinity of his mission and office, "*the Son of God.*"

Christianus entirely mistakes my meaning, when he supposes that I require the concession on his part, of the "*sole humanity* of the Saviour." What I contend for, is shortly this; that, as both parties may be considered agreed on the subject that Jesus actually possessed a *human nature*, he who maintains the position that he also possessed some *superior nature*, must bear the burden of *proving* what he asserts; should he fail in this, the conclusion will justly be in favour of my side of the question.

The reason which Christianus assigns in his Note, page 77, for not being a *Trinitarian*, because "he does not take the *Athanasian Creed* as the standard of orthodoxy," is highly amusing. Does he not know, that there are thousands of professed and zealous Trinitarians, who care as little for the Athanasian Creed, as *he* does? Is he ignorant of the fact, that the different views of the Trinity, which have been published to the world, almost equal in variety the number of authors, who have attempted to state what the doctrine is? Is he not aware of the sad falling away from the Athanasian "standard of orthodoxy," there has been in the Church by Law established, within the last hundred years? The gentleman may be a very good, staunch, *orthodox* Trinitarian, in the eyes of many, who contend for the honour of wearing that name, notwithstanding all he has said on that point. I confess, he has not convinced me of his "*heterodoxy.*"

In my former letter, I remarked, that the terms in which some of the propositions of C. are announced, are not sufficiently definite and precise. On that subject, I shall only add for the present, that the wording of his first proposition, is very defective in this respect. It is termed, "The essential Divinity of the Lord Jesus Christ, as the only begotten Son of God." To the terms here employed, the Unitarian Christian can without any difficulty, attach just and Scriptural ideas, and adopt them

to describe a very important article of his faith. I never heard of a Unitarian Christian who denied the "*divinity*" of the Messiah; though we all unhesitatingly, on Scriptural grounds, reject the supposed DEITY of that Personage. To admit the *Divinity* of the Lord Jesus Christ, is only to acknowledge him as a *Divine messenger*, or as one *sanctified and sent* by God; to admit his *Deity*, is to confess him to be *God himself*. This distinction is important, and ought always to be observed in a controversy of this nature.

It will give me much pleasure, if Christianus will proceed in the following number of your Magazine, with the discussion of the doctrines, which he professes to maintain. It would only be diverting the controversy from its proper channel, were I at this moment, to enter into the argument for the Unitarian view of Christ's person. I shall find an opportunity for that employment of my pen, when examining the long-expected proofs of my opponent's statements. As I am resolved to adhere to my original purpose of not trespassing on you, or your readers, with long papers, I shall conclude the present communication, with subscribing myself,

A UNITARIAN CHRISTIAN.

Hutton

TO THE MEMORY OF A YOUNG LADY.

Who can forbear to sigh and weep,
That read thy early doom,
And know thou dost for ever sleep
Within the dreary tomb?—

Ah! how I mourn a flower so fair,
Should thus be snatch'd away—
And, spite of ev'ry anxious care,
Should wither and decay!

But tho' this beauteous flower of earth
Has wither'd in its bloom—
It leaves behind, to mark its birth,
A lasting, sweet perfume.

— near Birmingham.

S. E. J.

THE
BIRMINGHAM MAGAZINE,

OR,

Literary and Theological Repository.

VOL. I.

MARCH, 1828.

No. V.

ON COFFEE-HOUSES, CLUBS, &c.

(A friend of ours, who is in the habit of keeping a diary *à la* Pepys, permitted us the other day to peep into this repository of his secret thoughts. We were much amused with its contents generally, but (having an eye of paternal solicitude to our Magazine,) with one entry in particular, of which we requested, and obtained, permission to copy the following fragment, which we now present to our readers *en negligé*, that is, *literatim* as we found it, in the hope that the subject of it will not prove less intelligible because it appears in a free-and-easy sort of dramatic dress, or undress, instead of exhibiting the buckram perfection of an elaborate epistolary essay. We tried, indeed, to make it fit company for the more refined portion of our pages, by decking it out, at our editorial *toilette*, with the head, centre, and tail-pieces prescribed by the fashion of the Aristotelian unities, but found it did not look half so natural and unaffected as before; we left it, therefore, *in statu quo*.)

[In reference to this subject, we quote Dr. Johnson's opinion of Clubs, from the *Athenæum*—a new weekly literary publication by Mr. Buckingham:—"A Gentleman venturing to say to Johnson, 'Sir, I wonder sometimes that you condescend so far as to attend a City Club,' he replied, 'Sir, the great chair of a full and pleasant Club is perhaps the throne of human felicity;' and he might have added, I collected in early life many anecdotes and characters from such Clubs, with which I embellished my *Ramblers* and *Idlers*."—ED.]

"WELL, then, let us go to some coffee-house, club, *ressource*, *cassino*, or *pic-nic*," said my friend, a foreigner, who, by virtue of a pressing letter of introduction from my agent in London, had of course the most undeniable claim to my obsequious attention, and considering me, according to the civil law of nations, in no other light than that of *major-domo*, or jackall to his pleasures, was most undoubtedly authorised to make his zeal, to obtain information of various kinds, the greatest bore to me imaginable.

"A Coffee-house?" I asked, somewhat startled at the recollection of our having just left the tea-table of an old aunt of mine, who prided herself on her talent of tea-making. "Why really, Sir, had I known your predilection for that refresh-

ment, Mrs. * * * would have been glad to administer to your wishes ; and even now we may return and"—

"You mistake me," he replied with a smile ; "my physical wants have been fully satisfied by that quintessence of tea which this kind lady has been at the trouble of making for us ; nor, had it been less excellent, should I feel disposed to bestow a moment's thought upon the way of improving it. No, Sir,—you will excuse my frankness, I hope,—but I confess, in confidence, that I did not duly enter into that hospitable lady's conversation about foreign fashions, bonnets, and lace, and that her inquiries on these subjects, being Hindoo Hieroglyphics to me, were embarrassing. The thirst I feel is of a nobler kind—and I visit England, in preference to any other country, because she alone is able to quench it. The wish to acquire a more critical knowledge of the language, the literature, the arts, sciences, commerce, and manufactures of this glorious country, urges me on to enter the society, if accessible, of her choice spirits, to look for the pupils of Rennie, Arkwright, and Watt, to seek the philologist and the poet, the painter and the musician, the merchant and the manufacturer, the Dalton's and the Davy's ; in fine I am eager to enjoy what one of your writers calls, 'the feast of reason and the flow of soul,' and where could I find a richer 'mental banquet' than in a coffee-house or 'friendly union,' places which everywhere serve as *rendezvous* for talent and knowledge ? Surely, a town of the extent and rank of Birmingham must have twenty such assemblies ; whichever you may belong to, pray, introduce me, for I am really impatient to mix with Englishmen in some society where form and reserve are laid aside, and where their genius and spirit may sparkle in the sunshine of unrestrained conversation."

My friend, carried away by the enthusiasm that fired him, carried, or rather pulled me along with him, and I was compelled, *nolens volens*, to follow, perplexed in the extreme that I could not just then think of one place such as he described, when, accidentally passing by * * * 's, a much-frequented tavern, I eagerly embraced the chance of there procuring him *quantum suff.* for the evening, of the feast of reason, and introduced him accordingly to a snugly-seated, comfortable-looking company. The face of * * * (for that is my friend's name*) brightened when he saw so goodly an assembly, and gratefully pressing my hand, he composed himself into an attitude of observation and attention, ready to catch intelligence on the wing.

By the help of the symbols of social freemasonry, *id est* the brimful cup and the lighted pipe, he soon assumed the appearance of "one of us," and endeavoured to join the conversation, if the few words exchanged here and there might deserve the

* We, of course, withhold this name.—ED.

name; but, to judge from his looks, he felt far from satisfied with the portion of "flow of soul," that fell to his share, and, indeed when he emptied the ashes from his second pipe, the vacuity and languor visible in his face, showed but too clearly that the energy and ardour of his manner had gone down to freezing point. There had been no fuel to keep up his warmth. He addressed himself in vain to one with questions about Priestley, Watt, or Murdoch; in vain, turning to another, he dwelled, with a good deal of the phraseology of modern political economy, on the effect of the last advances of our manufactures; he threw many a spark amongst the most combustible "news of the day;" but, after smoking and even burning very pleasantly, for a while, they went out again. He seemed, indeed, delighted with the affability and politeness, not to say cordiality, that had marked his reception; he acknowledged with unfeigned sincerity and gratitude the kind and gentlemanly deportment he had experienced from the company, and declared himself highly amused with this visit: yet, notwithstanding all his assurances, I felt doubtful; for this, I saw it too clearly, was evidently not the realization of his *beau idéal* of a coffee-house.

"*A propos*," said I to myself, a thought crossing my mind; "I have it. The news-room is the place, doubtless, for this traveller in search of mentality," and thither I took him. The appearance of the room, with its conveniences for newsmongers, seemed greatly to please him, and the inward satisfaction that spoke from his looks, as he took a seat at a table, occupied already by three subscribers, was a fair indication of our having at last dropped our anchors in the wished-for El dorado of intelligence. Of intelligence there was indeed an ample store, for, besides a large assortment of English papers, French and German journals were scattered about copiously, and I could not help feeling somewhat proud of an establishment, which, to judge from my friend's astonishment, was planned on a far larger scale than any he had ever seen. Alas! I forgot that all the talent of the highly respectable and distinguished subscribers must prove unavailing in a place which, being sacred to mum intelligence, has, naturally enough, "silence profound" for its presiding genius, while my bore of a companion, yearning after communion "with the living spirit that dwells within us," would not rest satisfied with anything short of a regular "talk" about "the philologist and the poet, the merchant and the manufacturer, the Dalton's and the Davy's," as he had it, and the like.

Not to appear intruding, by beginning, rather than joining a conversation which ***, in his innocence, expected every moment to begin, he took up the *Constitutionnel*, anxiously waiting for the note of preparation for some harmonious piece of chit-chat. But, excepting an occasional sneeze, the moving of

a chair, a throat-clearing hem or the rustling of a paper, no symptoms of life were perceptible, and whichever way he looked or directed his wakeful ear, it was, not total silence, indeed, but rather "silence audible"* that reigned, to his utter consternation.

The good-humoured phiz of his neighbour, who, to all appearance, was a genuine scion of John Bull, encouraging him at last, "to pop the question" conversational, he addressed him politely with an observation respecting the corn-laws.

"Sir?" said his neighbour, looking up for a moment, with a half-wondering, half-displeased look, immediately resuming his paper.

"I merely requested your kind opinion respecting the measures likely to be taken, in the present Session of Parliament, concerning the corn-laws," continued my friend.

"Sir?" repeated the anxious news-reader, in his former manner, accompanied by a turn to the right about, which gave my friend an opportunity of surveying the "fair proportions" of his neighbour's back.

Attributing this reception of his colloquial offerings to his very indifferent pronunciation of the King's English, my *protégé* apologized most politely for his foreign accent, and repeated his question.

"This is a reading room, Sir," said the member, rather warmly, with a stern glance over his left shoulder, "and not a talking room."

This was a poser, indeed, for my tedious wanderer. Fully aware now, though, thanks to my thoughtlessness, too late, that he had unintentionally infringed the regulations of a private establishment, he took his hat, and with a silent motion, somewhat between a bow and a shrug of the shoulder, indicated his desire to leave this temple devoted to social solitude† and mental fare, served up in printer's ink.

What next?—this had been the ultima thule of all my hopes; here at least had I, another Sinbad, flattered myself of getting rid of my burdensome companion. But, no, it was all in vain. My thoughts, as I complimented him out of the room, began to revert to my aunt and her fireside, as the *ne plus ultra* of our fruitless tour;—and yet an involuntary dread came over me at the idea of entering single-headed into a *tete-a-tete* with so obstinate a traveller in search of the mental perfection of England. Perhaps it was because I thought myself scarcely good enough for an "average sample" of my countrymen; or

* When our friend gave us leave to use his diary, he had probably forgot his adventurous parody of the poet's "darkness visible." We fear we do wrong in printing it, but cannot help ourselves. He is in London, and to-morrow being publishing day, it is now out of our power to consult him.—Ed.

† Another parody; vide our last note. We wish our friend were in Birmingham.—Ed.

it might be a small degree of vexation, arising from the humiliating inference, deducible from my forlorn condition, "that it *looked* as if a foreigner could possibly have an ungratified wish in this country," a notion which my perfect contempt for every thing foreign never had allowed, and never would allow, to be reasonable.

Luckily, on leaving the room, we met Mr. X. a gentleman who had spent several years amongst "the livers out of Britain," on a continental tour, and who, to his acquaintance with several languages, adds a very respectable stock of general information. I made him exchange introductory bows with my ward *pro tempore*, and then candidly unfolded to him the woful tale of the calamitous difficulties I had encountered.

He smiled knowingly, and requested us politely to adjourn to his house; we accepted his offer, and felt ourselves soon, by the charm of his *au fait*-manner, perfectly at home.

"It seems," said X. addressing the tourist, "that you have been misled, by the hope of finding in Birmingham one of those delightful places of public resort, which are to be found in all large, and in most small towns, on the continent; and where, regardless of caste, nation, or ceremonial, save that of good manners, men of education and talent, spend an hour or two in the evening. Strange as it may appear to you, there is, strictly speaking, no such rendezvous in this town, notwithstanding its 120,000 inhabitants, and its commercial importance. England may justly boast of the refinement of her private circles and of the tone that characterises the society of her middle and higher classes. In these you would find all, and more than you desire, had you access to them; but unfortunately it is a matter of much difficulty and time to secure admission into good private society. Hence the want of clubs to enliven our intercourse. My long residence abroad makes this want a subject of regret to me, because I have had time to learn to appreciate their value, and because it is solely to the unreserved communication with literati, artists, philosophers, &c. which I saw immediately at my command in every place I visited abroad, that I owe what little knowledge I possess of the language, the manners, the literature, and the arts of France, Italy, and Germany. We are naturally under greater restraints in England, in social respects, because our political liberty, which makes all equal, would lead the less cultivated part of society to presume on its privileges, and, when furnished with the master-key to all places of public entertainment, money, to let itself in where education and refinement have drawn a separating line between the different classes of the community, were it not for the bolts and bars of these very restraints, which are absolutely necessary, though, to a foreigner, they may at first sight appear"—

"Paradoxical, certainly," exclaimed Sinbad, "and I con-

fess myself to have been little prepared for them. Is it possible, then, that the most enlightened, the most refined, the most unshackled people in Europe, can be under the influence of such a re-action, from their very privileges; that their liberty should forge fetters for their social independence?" Pausing for a moment, "you will excuse this interruption," he continued, "but the ardour with which I have devoted myself, at a distance, to the study of your admirable constitution, had caused me entirely to overlook this, I now find, unavoidable consequence of your liberty. And yet, I feel it difficult to part with the flattering impression that your inestimable political advantages must tend to produce corresponding facilities for social intercourse. Else," he added with a smile, "I should almost be slave enough to be tempted to say, 'you could have better spared a better' state of things. But, again, I beg your pardon. The reason, then, why people of education mix less freely here than abroad, is the fear of pollution?"

"And yet it is not this alone," said X; "other causes unite with this. A sort of hereditary feeling, called 'a sense of propriety,' which, however, is but seldom submitted to the test of reflection, or common sense, exercises so universal an influence that it has become the common law of action, and that to conform to it is now a duty acknowledged, and enforced as such, by the *carasposas* of dutiful husbands, the mothers and sisters of young gentlemen, and, in fine, by that very sage, though sometimes rather too dictatorial, not to say injudicious, tribunal, public opinion."

"I acknowledge myself your debtor," exclaimed my teaze, "for this lucid explanation of the obstacles that oppose themselves, in this country, to social freedom on the continental plan. Still, I beg to observe that these stumbling-blocks are by no means insuperable. What can hinder those who delight in sprightly, polished and instructive conversation, from forming associations or clubs, *closed to all intruders*, where students of physics and metaphysics, artists and admirers of works of art, linguists and mathematicians, writers and readers, might bestow, and receive, amusement and information once or twice a week? Could not such a union be placed both above contamination 'from the vulgar herd' and the inuendoes of scandal-mongers? Did Johnson and Goldsmith think it beneath their dignity to meet their friends at a tavern? Would not, in fact, a society of this kind be as unobjectionable in its formation, as the most select private party, while it would offer the additional advantages of being less formal, less expensive, and more varied in its power to interest?"

Remembering to have witnessed the decline and fall of the society for literary and scientific improvement in this town, of which I had been a member, I thought myself competent to "put in some claim" for judgment in these matters, and thus

boldly denied its practicability, elucidating my position with the mathematical dictum: "The proof of the pudding," &c. but X. silenced me.

"That society," he said, "fell a sacrifice to its ambition, nor has the scheme of your foreign friend any resemblance to its constitution. He contemplates a meeting of social men, who, disclaiming all intention of subjecting themselves to periodical tasks, set down for them from philosophical or scientific primers, delight in the company of congenial spirits, and, unawed by a multiplicity of rules, are guided solely by the laws of courtesy and good fellowship. A few regulations, such as, for instance, the appointment of a president for the evening, would suffice for all the purposes of such an assembly. Indeed," he added significantly, "it is evident, that this kind of *conversazione* is not only desirable, for the end, that 'philosophy in sport' may be 'made science in earnest,' with those who sport philosophy and science in a small way, for pleasure's sake, but *absolutely necessary*, lest the 'educated classes' be driven from the van to the rear on the world's 'march of intellect,' by our sturdy sons of Vulcan, whom the Mechanics' Institution and other schools are drilling for the field of knowledge; and whatever contempt and supreme ridicule gentlemen amateur-philosophers may evince towards this motley regiment of recruits, leading the way with discordant penny-trumpets, I would warn them to hold themselves prepared for a general review, where impartiality will call the muster-roll, and public opinion, occupying her proper sphere, promote according to merit, caring very little whether her reward fall to the lot of a shop-apron or a fashionable Stultz-surtout."

(Thus far our extract. We confess that the topic discussed interested us, and that we were struck with the pungency of X.'s last remark. Nay, we will be candid enough to admit, that we were almost won over to the opinion of our friend's "tease," and that we are willing to offer ourselves as the medium through which a club, on this model, may be established, should this literary suggestion make other converts besides ourselves.—Our publisher, Mr. Drake, informs us, that he will with pleasure collect the names of those who may be inclined to form its nucleus or parent-stock.—Ed.)

ON LITERARY AND SCIENTIFIC INSTITUTIONS.

(A gentleman, with whom we had talked over this subject, has favoured us with some remarks, which we subjoin. Our humorous and intelligent friend, whose secret thoughts on Clubs we have copied for the amusement of our readers, seems to dread 'a task;' and we are ourselves fearful that the establishment of a Literary and Scientific Institution would make too great a demand on the time and purse, to be generally acceptable. Might not a Literary Institution however *eventually* spring out of such a Club, and be carried on in conjunction with it?—Ed.)

To the Editor of "The Birmingham Magazine."

Birmingham, February 4, 1828.

SIR,—It is with great pleasure that I have witnessed the successful establishment of a Mechanics' Institute in this my native town, and perceive that the present generation do not wish entirely to lose the reputation earned by their fathers, of being among the first to provide for the instruction of the working classes.

But at the same time I am sorry to observe they are becoming rather lukewarm in their own improvement, and I fear they will be found very inferior to what the same class were a few years ago. The difference may be very visible to those whose age has given them the opportunity of comparing the intellectual acquirements of the young tradesman of the last (when there were some societies for mutual improvement) with that of the present generation. I think it is natural, that without emulation, without the opportunity of comparing our own acquisitions with those of our equals, and the difficulty of obtaining direction and assistance in the pursuit of scientific knowledge, to persons of moderate incomes, we should degenerate. And unless we take some measures to enable us to keep up with the grand march of intellect, as it is called in this military age, I fear we shall be left far in the rear.

There is another deficiency which many others as well as myself have severely felt. The means of rational amusement in the hours of relaxation from business. If a young man has but few connexions, some leisure, and no particular object of pursuit, there is a probability that his time will be wasted either at the tavern or the theatre, if not at worse places. That frequenting these places of amusement too often leads to company and expenses quite above the means of young professional men, tradesmen and clerks, the list of bankrupts, and the number of delinquents in the other classes, too plainly prove; and even if they avoid the grosser crimes which bring them before the public tribunals of their country, it is to be feared that there are few who have sufficient strength of mind to resist all the allurements of vice, and escape with their moral character wholly uncontaminated.

There is an attempt to supply this desideratum in London, by the establishment of two societies, viz. the Western and City Literary and Scientific Institutions, where persons for a moderate subscription may have instruction, amusement, and good society. They have been liberally encouraged by some of the most respectable Bankers and Merchants, who see that by providing for the intellectual improvement and rational employment of their clerks and dependents, they are also providing for the safety of their own wealth; that their business will be better attended to, and that there is much less probability of their being

defrauded by one who occupies his spare time in the lecture or class room, than by one who spends it at the theatre or the gaming table.

As these societies have been found to succeed, and are now I believe, in a flourishing state, some of your readers may like to know the principles on which they have acted, and I will give you an outline of their plans by a short extract from the laws of the Western Institution.

OBJECT OF THE INSTITUTION.

“The object proposed to be obtained is the diffusion of useful knowledge among persons engaged in professional and commercial pursuits.

MEANS OF OBTAINING THIS OBJECT.

- 1.—The association of the above classes and the payment of an annual or half-yearly sum by each.
- 2.—By obtaining donations of money, books, specimens, models, and apparatus.
- 3.—The formation of a library of reference, and ultimately of circulation, with rooms for reading and conversation.
- 4.—The formation of classes, for the acquisition of the languages and the sciences.
- 5.—The delivery of lectures on the most interesting and important subjects in literature and science, such as history, mathematics, political economy, and natural and moral philosophy.”

These are the objects and plans of both the societies, and I think it would be useless for me to enlarge on the benefit such a one would be to a town like this, where the most trivial productions require a degree of scientific knowledge, in both master and man, which is not so absolutely necessary in some other of our staple manufactures.

Should any of your readers think this worth attention, I shall be happy to meet them, to consider of the best means, for carrying the plan into execution; and will leave with your Publisher a copy of the laws and of the second half-yearly report of the Western Institution, for the perusal of any of your friends, who may feel interested in the subject.

I am, Sir, respectfully, your obedient Servant,
ARTHUR MATTHEWS.

REVIEW OF MR. FIELD'S LIFE OF DR. PARR.

(Continued from Page 128.)

WHILE “head assistant of Harrow School,” Dr. Parr did not neglect to unite his own improvement with that of the pupils under his tuition. On this subject his biographer observes—

“Dr. Parr was still ardent and incessant in his own studies. These, besides occupying the short intervals of leisure occurring in the day, usually commenced with more serious deliberation in the evening, and were frequently continued to a late hour of the night. He now extended to a wider range his classical readings, and dived with deeper researches into

the treasures of philological lore, contained in the writings of commentators and critics, ancient and modern. He perused with continued and increased attention the works of the great metaphysical writers, and entered, for the first time, into the vast field of theology; the whole compass of which he afterwards traversed with the bold step, the searching eye, and the impartial spirit of an honest, an ardent, and a fearless inquirer after truth. It must be owned, however, that the truth which he discovered for himself, he did not always feel the obligation of avowing, for the benefit of others."

It was at this period of Dr. Parr's life, that he imbibed those political principles, which usually bear the designation of liberal, and sometimes even of *democratic*; whatever honour these might reflect on the heart of their possessor, they were perhaps the principal barrier in the way of the Doctor's exaltation to the Episcopal bench, a promotion which was certainly at all times the object of his highest ambition, and sometimes of his hopes also.—In reference to this trait in Dr. Parr's character, Mr. Field tells us,—

"It is mentioned in the 'Memoirs of his own life,' by Mr. Maurice, the author of 'Indian Antiquities,' who was himself a pupil of Dr. Parr, that the democratic spirit prevailed at this period in Harrow School; though, as he carefully adds, 'to no culpable extent;' and he traces the cause of it to the admirable lessons so zealously inculcated on the young scholars, in the course of their classical studies. For who could help, as he well remarks, catching something of that love of freedom, and hate of tyranny, which breathes with such high and glowing spirit in all the great orators, poets, and historians of Greece and Rome—when these writings were explained, and those grand swelling sentiments of liberty enforced, by the learning, the argument, and the eloquence of the master of Harrow? To such early and powerful influence, acting on young and ingenuous minds, may undoubtedly be ascribed, in no small degree, that devotedness to freedom, and that attachment to popular rights, which marked so honourably the character of Dr. Parr, and his distinguished friend Sir Wm. Jones, especially in times, unhappily, too remarkable for corrupt suberviency to power, and for the meanest political sycophancy."

Although such principles as those were by no means likely ever to conduct their votary to Canterbury, Dr. Parr did not lose sight of the sacred profession, on which his early choice had been fixed, and to which his more matured wishes had been constantly directed. Having for some time entertained serious thoughts of entering into holy orders, at Christmas, 1769, he applied for ordination, and received it from the hands of Dr. Terry, Bishop of London. He immediately commenced his ministerial services at Willesden and Kingsbury, two neighbouring parishes in Middlesex, to the curacy of which he had been appointed by the incumbent, the Rev. Moses Wight. But the inconvenient distance of these places, five or six miles from Harrow, obliged him to relinquish the engagement, so early as the Easter of 1770.

In 1771 Dr. Sumner, the excellent master of Harrow School, and "the beloved friend, instructor, and guide" of Dr. Parr,

suddenly paid the debt of nature; on which event, the latter immediately became a candidate for the vacant chair; and as a necessary qualification for that office, in conformity with "the statutes of its founder," he obtained *per literas regias* the degree of Master of Arts from the University of Cambridge; in addition to which, though only in the 25th year of his age, he "covered his head with that large obumbrating wig, which has so often been held up to public notice, and sometimes to public ridicule." This venerable appendage, accompanied with a corresponding alteration in his ecclesiastical habiliments, advanced Dr. Parr's general aspect 10 to 15 years beyond his age; a result contemplated as a powerful auxiliary to his claims on the mastership of Harrow.*

Great exertions accompanied with sanguine hopes, were now made by Dr. Parr and his friends for the attainment of the desired object; but here he was destined to experience another of those mortifying disappointments which so often frustrate the best constructed plans of human prosperity; for notwithstanding "all his powerful claims, some secret preponderating influence decided the choice of the governors in favour of the Rev. Benjamin Heath, late assistant at Eton School."

That this *second* disappointment did not sit very easy on the mind of Dr. Parr may be readily anticipated; quoting one of his pupils, Mr. Field observes upon it:—

"It is difficult to describe," says another of his pupils, "the anguish of his honest and ingenuous mind, when he was thus forcibly driven from the place in which he had drawn his first breath—in which he had received his earliest education—in which he had formed the most endearing connexions, and in which he had faithfully discharged the most important duties."

"But if severely disappointed," adds the biographer, "he was not greatly discouraged; and from momentary depression of spirits he was soon aroused and animated to greater exertions. Some plan for his future subsistence became necessary; and after no long deliberation the following was adopted."

That plan was no other than an indignant resignation of his situation as first assistant at Harrow, and the establishment of

* The following humorous story was often told by Mr. Lytton. The three masters, Dr. Parr, Mr. Wadeson, and Mr. Roderick, who participated largely in Dr. Sumner's admiration of Tom Jones, determined to pay a visit one holyday to the house, the Hercules Pillars, in Piccadilly, in which the author of that amusing work used to spend his convivial evenings. Thither, accordingly they went; and there they partook of a jovial supper, and drank many a bumper to the great classical novelist. At length, the hour growing late, the bell was rung for the chambermaid, who soon appeared, and, as it was winter, with a pan of coals. Mr. Wadeson, as being the oldest person, naturally arose to follow her. "No! Sir," said she, curtsying respectfully, and casting a side glance towards the gentleman in the large wig—"I hope I know my manners better than that, too; being taught to respect age, I must attend that gentleman first." A loud laugh followed; and the gentleman in the great wig, availing himself of the precedence thus granted, retired first to his dormitory.

a rival school at the neighbouring village of Stanmore, which he opened on the 14th of October, 1771. To this seminary "Dr. Parr was followed by so large a number as forty of his former scholars," from Harrow, "*the flower of that school in the zenith of its glory.*" But the Doctor's triumph did not cease with even that display of attachment; for "the second assistant of the late Dr. Sumner, the Rev. David Roderick, though earnestly solicited to remain at Harrow, and fill up the vacant place of head assistant under the new master," "resisted all their entreaties, and followed the fortunes of his friend," and the forty seceding scholars, to Stanmore, where he was most cordially received by Dr. Parr, as his head assistant in the school.*

Were we disposed to repose any faith in the science of *astrology*, we might imagine some erratic planet of malignant aspect had presided over the fate of Dr. Parr's early schemes, and had predestinated him to share the experience of terrestrial mutability, with the late Mr. Canning, of whom a *Birmingham* Poet lately sang—

"He saw, that, Times and all things moving round,
No rest except in *motion* could be found;"†

For although Stanmore School was opened under the most favourable circumstances, was then most respectably patronised, and according to Mr. Field's account of it, admirably well conducted, not only in the plan of its studies, and the discipline of the school; but also with the kindest attention to the morals and health of the students, and their rational amusements in hours of relaxation,‡—yet its duration was short. In about

* After a very high, and we doubt not a well-merited eulogium on Mr. Roderick's character (who it appears is still living,) accompanied with a noble testimonial to the same effect, extracted from Dr. Parr's "last will,"—Mr. Field justly remarks that "It is a fact too notorious not to be confessed, and too injurious to the best interests of the country not to be deplored, that far other considerations than those of desert bear sway in the distribution of ecclesiastical honours and rewards." We are sorry to say, that matter of fact too strongly confirms the truth of this censure.

† We are aware that in quoting these lines, we are *literally* "taking a harmless *Bull* by the horns;" yet, as he is composed only of *paper* and ink, there is little danger of his goring an associate of the same frail materials.

‡ Many pleasing instances of the Doctor's affability and condescension on such occasions are recorded by Mr. F. of which our limits preclude the introduction here. One or two however may be admitted. Calling one day unexpectedly at Leam, the residence of Mr. Field, who is also an instructor of youth, he of choice, dined with Ms. F.'s pupils. "Almost as soon as he was seated in the midst of the youthful company, he began to take some kind notice of each, as each caught his eye. 'Where do you come from?' was the first question addressed to every one; and the answer returned was sure to suggest some further inquiry. To one who came from Banbury, he talked of the battle of Edge Hill; and to another, who came from Market Bosworth, of that 'bloody strife,' by which one King lost, and another gained, a crown. To a third, who said he came from Birmingham, 'I suppose,' replied he, 'you mean Brom-wych-am. Perhaps,' continued he, 'you do not know the derivation, or signification of the word?—but I do.' And then he explained the first syllable to mean the name of a small tree, to which the neighbouring soil is favourable; the

five years from its commencement, the Doctor felt himself obliged to relinquish it; the principal causes of which appear to have been its proximity to the more ancient establishment at Harrow, then under the excellent government of Dr. Heath, and a consequent deficiency of funds, as well as patronage, to support a rival school, at so short a distance.

The dissolution of the establishment at Stanmore, was followed by Dr. Parr's removal to Norwich, in 1779. His biographer informs us, in reference to this appointment,—

“August 1, 1778, at a full court of mayoralty, the Rev. Samuel Parr, A.M. was elected Master of the grammar-school of Norwich, on the foundation of Edward VI.” and early in the following year he fixed his residence in that city. Though so often disappointed in his views, he was still unbroken in his spirit; and though not encouraged in his labours as a teacher by public patronage, yet he once more resumed them, with undiminished ardour and with renovated hope. He introduced into the school some considerable improvements in the plan of instruction, and in the rules of discipline; and he had the happiness to receive under his charge several young persons, who afterwards appeared with distinction in the literary or political world. Of these some notice will be taken hereafter. In consequence of the strong recommendations of Dr. Parr, his late pupil, the Rev. William Beloe, whose name has already appeared, though not very honourably, in these pages, was chosen second master.”

Here Dr. Parr appeared to be more agreeably situated, than at Stanmore,—

“Many circumstances there were, especially those of pleasant, and, in no common degree, enlightened society, which rendered his situation at Norwich very agreeable to Dr. Parr; but among these it must now be told, the means of acquiring affluence, or even an easy independence, cannot be enumerated. The great expenses of frequent removals, and perhaps inat-

second, a steep declivity, such as that near the ‘high-street,’ the site of the original town; and the third, a home or dwelling-place; i.e. a town on a hill abounding with broom. Another boy being mentioned as the grandson of Dr. Doddridge, he called for him, gazed upon him for some moments with evident delight; then taking his hand between his own, whispered a kind of benediction, and, with a benignant smile, and a tone of affectionate fervour, said, ‘Be a good scholar, and, above all, be a good man;’ and, alluding to his grandfather, added, ‘He *was* a good man, and a good scholar.’ That the Dr. was equally agreeable with his own pupils appears evident, for ‘it is mentioned by Mr. Maurice, that Dr. Parr was accustomed to give to his senior pupils frequent invitations to join his own social literary parties.’ ‘When engaged in our lessons,’ says another of his pupils, Mr. Hargrave, ‘he assumed a magisterial gravity of manner; but, at other times, he conversed with us as friends, and frequently entertained us with the most amusing anecdotes.’ Referring to the gymnastic exercises of the pupils both at Stanmore and Leam, Mr. F. gives us a peculiar trait in Dr. Parr’s character. ‘But there is one kind of personal contest, with respect to which the writer and his illustrious friend could not agree. He was the admirer and the advocate, which the writer is not, of pugilistic encounters among boys; and these he defended by the usual arguments, as the exercise of a manly and useful art, calculated to inspire firmness and fortitude, and to furnish the means of defence against violence and insult. It was amusing to hear him speak of the tacit agreement which subsisted, he said, between himself and his pupils at Stanmore, that all their battles should be fought on a certain spot, of which he commanded a full view from his private room; as thus he could see, without being seen, and enjoy the sport, without endangering the loss of his dignity.”

tention to the due management of his pecuniary concerns, contributed, with the want of public support, to impoverish him; and the writer has often heard him feelingly describe the difficulties to which in this part of his life he was sometimes reduced. Soon after his settlement at Norwich, with the duties of the school Dr. Parr united those of the sacred office; and, as Curate to the Rev. William Tapps, he served the Churches of St. George's Colgate and St. Saviour. He now occasionally delivered discourses, carefully composed; and in these, it is said, he sometimes soared above the level of the common apprehension. But more frequently he adopted his former and happier method of addressing his audience, without the preparation of writing; and he usually selected for his subject some difficult passage of Scripture, which it was his wish to explain; or some interesting event, or striking declaration, or important admonition, in the lesson, or gospel, or epistle, from which it was his aim to draw whatever moral or religious instruction it might be intended or fitted to afford. But these useful services in the Church, his other pressing engagements did not allow him to continue much longer than a year."

Respecting the Doctor obtaining his degree of LL.D. rather than that of D.D. which, in many points of view, might have been preferable, Mr. F. informs us,—

"As the course of his academical studies had been abruptly terminated by the hard necessity of leaving Cambridge, Dr. Parr could not regularly proceed to the degree of A.B. On an important occasion (viz. on his application for the mastership of Harrow School,) he had been made A.M. by royal mandate; and now, aspiring to the honour of a doctor's degree, he diverted, in opposition to the advice of his former tutor, Mr. Hubbard, from the line of divinity to that of law—as admitting of more expeditious proceedings—and at the commencement of 1781, he obtained the degree of LL.D.

"On this occasion he delivered, in the law-schools, before crowded audiences, two theses; of which the subject of the first was, *Hæres ex delicto defuncti non tenetur*; and of the second, *Jus interpretandi leges privatis, perinde ac principi, constat*. In the former of these, after having offered a tribute of due respect to the memory of the late Hon. Charles Yorke, he strenuously opposed the doctrine of that celebrated lawyer, laid down in his book upon 'the law of forfeiture;' and denied the authority of those passages which were quoted from the correspondence of Cicero and Brutus; because, as he affirmed, after that learned and sagacious critic Markland, the correspondence itself is not genuine. The same liberal and enlightened views of the natural and social rights of man pervaded the latter, as well as the former theses; and in both were displayed such strength of reasoning and power of language, such accurate knowledge of historical facts, and such clear comprehension of legal principles bearing on the questions, that the whole audience listened with fixed and delighted attention. The professor of law himself, Dr. Halifax, afterwards Bishop of St. Asaph, was so struck with the uncommon excellence of these compositions, as to make it his particular request that they should be given to the public; but with that request, Dr. Parr could not be persuaded to comply. In the course of the disputations, also, usual upon such occasions, it excited general surprise to observe in him, who had been so short a time resident in the university, that acuteness of discrimination, and that promptness of reply, which would have done honour to one well practised in the logical forms of academical exercises.

"In the year 1780 Dr. Parr obtained his first preferment, for which,

it is scarcely necessary to say, he was indebted, not to public patronage, but to private friendship. This was the rectory of Asterby, in Lincolnshire, to which he was presented by Jane Lady Trafford, in return for his care and fidelity in the discharge of his trust, as the preceptor of her only son, Sigismund Trafford Southwell, Esq. of Norfolk; to whom he was sincerely and devotedly attached through life, and of whom, in the solemn contemplation of death, bequeathing to him a small memorial of himself, he speaks in terms of affection and gratitude, 'as his much esteemed pupil, friend, and patron.' This first preferment—from which, after the stipend to his curate and other necessary expenses were paid, he never derived more than £36 per annum—was followed, in 1783, by another and a better, for which he was again indebted to the same kind patroness, in the perpetual curacy of Hatton, worth about £100 a year. He was advised and entreated by his diocesan, Bishop Thurlow, still to retain the living of Asterby; but he chose to resign it in favour of his curate, the Rev. Mr. Fowler, of Horncastle, who had no other preferment; upon whom, at his particular request, Lady Trafford was pleased to confer it; and who, by an allotment of land under an enclosure act, in lieu of tithes, found it much more valuable to himself than it had ever been to his predecessor."

(To be continued.)

ON THE CULTIVATION OF MANGEL WURZEL.

To the Editor of "The Birmingham Magazine."

SIR,—Having, in a former communication, recommended Mangel Wurzel as winter food for milking cows (and in my estimation there is no better, nor do I know of any that will produce so much milk at the same expense,) I shall now offer a few remarks on the methods of growing it, together with my own practice in the cultivation of it.

The same preparation of the soil as is very generally given for turnips, may be adopted with an almost certainty of success. Some growers assert that it is subject to the destructive depredations of the turnip beetle, and this I am not prepared to deny; it is at present sufficient for me to say that I have never seen an instance of Mangel Wurzel suffering by those destructive insects; and this I can say, that it suffers less from long continued drought than any other plant in general cultivation; the grub which proved so destructive to the crops of turnips which had escaped the fly in the summers of 1826 and 1827, though the Mangel Wurzel was attacked by hosts of them, did not materially injure it.

To the sowing this seed broadcast, there are several objections—as *first*, the unavoidable waste of seed. A man must be an experienced sower who could thus deliver less than 6lb. of seed per acre, whereas 1lb. of seed will be sufficient for an acre, if carefully dibbled upon ridges two feet apart, and the seeds put in at one foot apart from each other in the row. In this way about 22,000 seeds will be necessary, and there are about 25,000 in a pound. *Secondly*, the difficulty of hoeing; Mangel Wurzel does not throw out a *long* top root, and though long

enough to support the plant in its upright position, it is not *tough*, is very liable to injury from the hoer's feet, and does not recover its erect position, if heavily trampled upon; besides which there are two and sometimes three plants from one seed, which must be separated by hand; its leaf is also of a delicate texture, and does not recover from even a very slight injury, when at the age at which the plants should be thinned and singled. *Thirdly*, the necessity for thinning or rather *singling* the plants which spring from the same grain in a very early stage of their growth;—this operation could never be well performed on a crop sowed broadcast, nor could the crop be kept so clean from weeds, as when sowed on ridges. The principal objection to sowing upon ridges, is the extra time and labour when there is so much to be done with other grain; but this extra trouble is amply compensated for by a saving of time in the future operations of hoeing, and singling, which are done at less expense; the ground is better cleaned, and the Mangel Wurzel will rise in larger quantity, and of better quality.

With regard to the period of sowing, the month of April is assuredly the best time; it has indeed been objected to, as being too soon, but if the seed is good, the chance of a few plants running to seed, carries but little weight with it when compared with the certainty of an inferior crop if sowed later; it must have time to mature itself, as it will not, like the Ruta Baga or Swede turnip, grow late in the autumn, nor will it stand the frost.

Every man who cultivates Mangel Wurzel should be particularly cautious about the seed, and therefore ought to either grow it himself, or procure it from a grower, on whom he can depend; as it is very difficult, if not impossible to distinguish the good from the bad, the old from the new, or any one of the variations from the other; the white, the yellow, the pink, and the very deep red or crimson having all their external appearances so closely resembling each other, that I doubt whether any person, even of the longest experience and most discriminating observation, could select one sort from another. The *selecting* of seed seems therefore out of the question, a knowledge of the growth is the only certain source from which we can obtain a dependence on the quality.

Some cultivators steep the seed a considerable time before sowing, and it is probable that vegetation is accelerated by the practice; but it has this inconvenience, that the dropper finds it much more difficult to put only one seed in a hole when the seed has been steeped.*

The method of sowing which I have hitherto practised, has

* If the difficulty here alluded to, arises from the adhesion of the seeds to each other, in consequence of their moisture, could they not be safely dried for a few hours on a cloth exposed to the sun and air, or gently rubbed with a soft towel?—ED.

been by a dibble so constructed that two holes at one foot apart, are made at once, and the dibble has a pointer for marking the distance. At every move of the dibbler, a woman or a girl follows the dibbler, dropping one seed in each hole, and *this part of the work should be done very carefully* on account of the after process of singling; a boy or girl follows with a garden rake and covers the seed; the hole made by the dibble should not be more than an inch deep. The dibble in this way will employ two droppers, and if the coverer is expert and nimble, he will cover for both.

The plants make their appearance above ground in about 14 days, or from 14 to 20 days, according as the weather is favourable or otherwise; they are very soon distinguishable from the surrounding weeds, if the ground is well prepared and in good order. By this method of sowing, the cultivator may easily ascertain the value of his crop with sufficient accuracy for any important purpose; for, when the roots are grown to the weight of 1lb. each, there will be 9 tons upon an acre, and so in proportion, *exclusive of the tops*, which when the roots are 7lb. will frequently weigh from 3 to 4lb. making of themselves a very large produce of most excellent food for milking cows. The tops are cut and given to the cattle twice in the season by some, for after the first cutting, they grow again rapidly; but having never done this myself, I cannot say whether the practice is advantageous or otherwise, but feel inclined to doubt the economy of it. I begin to fear that I have already made this article too long, but the subject is far from being exhausted, and shall be resumed (if acceptable) by,

Your humble Servant,

January 12, 1828.

W. P. H.

(We shall always be happy to devote a portion of our columns to the insertion of interesting articles upon every branch of agriculture; which ranks among our greatest sources of national wealth. And hence we shall thankfully receive a continuation of our correspondent's communications on this subject. Perhaps also he could favour us with a few observations on the superior advantages of using oxen in agricultural labour, in preference to horses, which we understand is very considerable. We likewise beg leave to ask him, whether, as the Mangel Wurzel plants are sown so far asunder, it might not be practicable to set beans or dwarf cabbage between them, without injury to the Mangel Wurzel.—ED.)

WINTER FOOD FOR COWS.

M. Chabert, the Director of the Veterinary School at Alfort, had a number of cows, which yielded 12 gallons of milk every day. In his publications on the subject, he observes, that cows fed in the winter upon dry substances give less milk than those which are kept upon a green diet, and also that their milk loses much of its quality. He published the following recipe, by the use of which his cows afforded him an equal quantity and quality of milk during the winter as during the summer:—"Take a bushel of potatoes, break them while raw, place them in a

barrel standing upright, putting in successively a layer of potatoes and a layer of bran, and a small quantity of yeast in the middle of the mass, which is thus left to ferment during a whole week, and when the vinous taste has pervaded the whole mixture, it is then given to the cows, who eat it greedily."

(Query—Would not a little salt be advantageous?—ED.)

ON PHRENOLOGY.

To the Editor of "The Birmingham Magazine."

SIR,—As Phrenology has lately acquired considerable notoriety in this town, by means of the lectures which have been delivered upon that subject at our Philosophical Institution, perhaps you will grant to one, who is "quoad phrenology" an infidel, an opportunity of stating, through the medium of your Magazine, some of those objections to the system, which he has met with in his irregular studies.

Experience taught, at a very early period, that the brain is the instrument of the intellect; but this opinion soon became too simple for philosophers, who speedily substituted reasoning for observation, and, as a consequence, the most fantastic conceptions invaded the domain of facts. A spirit for system, a taste for subtilties, and a love of the marvellous, by degrees entered into physiology, and made it a tissue of fictions, a romance almost unintelligible. No organ of the animal body has, indeed, been studied with more zeal than the brain; and upon the functions, the mode of action, and the uses of none, have more hypotheses, for the most part contradictory, been hazarded.

The brain, however, being considered as the instrument of the intellect, it may be asked, is it a single organ, that is, ought we to consider it *en masse* as the centre of all sensation, of all thought, of all volition? Or is it rather divided into a certain number of departments, of which one or more may have the power of acting more or less independently of all the others? In other words, in forming a just and correct idea of the complete action of the intellectual powers, should the brain itself (regarding it as a whole) have less consideration than the different parts of which it is composed, or rather of which it is said to be composed?

It is the latter of these two hypotheses, that in which the brain is regarded as consisting of many distinct and independent organs, on which Phrenology is based; Drs. Gall and Spurzheim however only *giving* a greater notoriety to the opinions of physicians who long since believed in the plurality of the cerebral organs; and *being* also the first who sought for the especial situation of each. The Phrenologists assert that there are many primitive or fundamental faculties of the mind, essentially distinct from each other, and inherent in certain por-

tions of the brain ; they say, that each of these portions of the brain is the organ, or source, or the visible condition (if such an expression may be allowed) of a particular faculty or propensity ;—that varieties in these organs are the causes of varieties in character ;—and that the intensity of their action gives birth to the various passions. According to this doctrine, therefore, attention, perception, memory, judgment, are not real and absolute faculties, and cannot consequently have each a particular locality or organ ; but they are simply the modes of action of each of the *fundamental* faculties. M. Georget asks, “ how do these primitive and distinct faculties communicate with each other, so that several of them shall be simultaneously in action, a thing that happens in our simplest intellectual operations ? How do they acquire the knowledge peculiar to each ? How, in fact, does it happen that there is but one feeling, but one consciousness of existence ; when each of these portions of the intellectual power ought to have the feeling of its own individuality, of its own consciousness, of its own intelligence ? ”

Add to these difficulties, others which arise from the boundaries of these *distinct* organs. Boundaries in the mass of the brain, whose substance is continuous throughout ! It may be said, and certainly with truth, that the substance of the brain is heterogeneous ; nevertheless, in the first place, M. Gall has fixed the seat of the phrenological faculties only in one part of the brain, in the medullary fibre ;—and in the second place it may be observed that the kidneys are equally heterogeneous in their texture ; but yet the different parts of the kidneys do not the less concur in the performance of one sole function.

Objections increase as we go on. Without speaking of the little agreement that exists between M. Gall and M. Spurzheim ; the former, I think, acknowledging only 27 of the organs, whilst the latter admits 35 (?) of them ; it is sufficient to examine, and without prejudice, any of the pretended faculties, to perceive at once that they are very complex, whilst a faculty (at least in the correct application of the term, as here used) ought to be simple. If, however, we admit the *faculties of the Phrenologists* to be real ones, what account can be given of the results of education, or of the remarkable effects of habit ? Who again does not see that the instinct of propagation, and the love of progeny, are simple modifications of one and the same sentiment ? The desire of self-preservation, variously modified or complicated, becomes, at one time, self-love, at another, the desire of domination. Can any one seriously admit a fundamental difference between the love of glory and the love of authority ? The remembrance of persons, the remembrance of things, the remembrance of words, where is the true difference (phrenologically) between these ?

If the subject be regarded in a different point of view, new

difficulties, new doubts arise. Admitting, for an instant, the opinion of M. Gall with regard to the structure of the convolutions of the brain, although it is well known at the present day to be false, and to rest for the most part upon an erroneous theory of internal hydrocephalus; admitting it however to be true, it will only add to the embarrassments of the Phrenologist;—for he must *then* attribute different faculties, *either* to different portions in the length of a single fibre;—*or* to different portions in the length of bundles of the *same* fibres. To attribute different faculties to different portions of the same fibre, is really too flagrantly absurd. As well might we say that *only one half* of a mass of sulphate of lime should possess the properties peculiar to that substance; and that the *other half* should possess—not the properties of sulphate of lime, but those of sulphate of zinc, or of sulphate of magnesia. This certainly will not do; and we must therefore turn to the other alternative:—that *different portions* of the bundles of the *same fibres* possess different properties, or, in the language of the Phrenologists, are the organs of different faculties. And yet how CAN we believe that fibres of the same nature, which arise from the same source, which touch each other and are most intimately united throughout their whole course, should possess these different faculties?—Let a Metaphysician, *less timid* than the Phrenologist, tear our intellect into a still greater number of fragments, and we shall soon be told that there is not a single fibre in the brain which is not charged with some especial function, which is not the organ of some especial faculty. Surely this cannot be the light that is to guide us in the study of psychology. As it would be absurd to attribute idiotism to large lips or to a prominent chin, merely because such features are often observed in idiots, so to me it seems no less absurd to place this or that degree of intellect in dependence upon a certain prominence of the brain or skull, merely because such a prominence *may* have been seen in some individuals possessing a particular grade of intelligence. Both the doctrine of Lavater and that of Gall depend upon a *petitio principii*; and both will meet with the same destiny.

The very basis on which Phrenology rests, viz. that the different faculties of the mind are exercised respectively by different portions of the brain, has been by no means established. The most plausible arguments advanced in its favour, are drawn solely from analogy, at best but indifferent support. “The utility of analogical deductions, as to what takes place in one department of nature, from our knowledge of what occurs in another, consists chiefly in their affording indications of what may possibly happen, and thus directing and stimulating our inquiries to the discovery of truth, by the legitimate road of observation and experiment.” To assume then the existence of such analogy as equivalent to a positive proof, is evidently

a perversion of sound reasoning. In the animal body, the preparation of different substances is consigned to different glands of appropriate organization; but is this to be received as *proof* that the operations of thought and the phenomena of the passions *are* the result of actions taking place in different portions of the brain? And, moreover, are these different portions of the brain to be considered as so many distinct organs, rather than as parts of one organ? Even if all analogy were on the side of Phrenology, such loose reasoning (if it *can* deserve the name) would not entitle the system to much confidence; but when analogy can be brought equally in support of, and in opposition to any subject, it will prove nothing on either side. In defence of their doctrine of a plurality of organs, and, as a consequence, of a plurality of intellectual faculties, the Phrenologist presses into his service a false application of this principle, that one organ cannot at one and the same time accomplish several actions. But because we can see several distinct colours, do we find that it has been necessary that we should have a different optical apparatus for each? Does not the same eye enable us to see all colours? Does not the same ear enable us to hear all sounds? Where then can be the difficulty in our believing that the same brain which enables us to conceive the idea of *size*, should also enable us to conceive the idea of *form*, or of *weight*? Where can be the necessity of having a distinct organ for each of these purposes?

Drs. Gall and Spurzheim appeal very unhesitatingly to the anatomy of the brain, in support of their opinions. They say, "a physiological system of the brain would necessarily be false, were it in contradiction with its anatomical structure." But the organization of the brain is so complex, and its structure and form so void of apparent adaptation to any purpose we can understand, that, unfortunately for Phrenology, it will suit nearly equally well, *any* physiological system, however wild, however extravagant.

Phrenology has now acquired followers, and the adherents of the doctrine (leaving their theory, which *they* may perhaps consider as no longer in need of support) make their stand at present upon experience. Appealing to induction as the supreme authority, they exclaim, "observation shows that such and such forms of the head are the invariable concomitants of such and such predominant dispositions and faculties, and who, therefore, will *dare* to oppose ascertained facts?" Although opposition cannot be made successfully against facts; yet surely some doubts may be entertained concerning the reality of that on which so much is made to depend. Minds already prejudiced collect from experience only confirmation of their errors. It is not necessary to deny that the Phrenologists *may* have met with instances (it would be marvellous indeed if they had not), in which the characters of individuals agree with

their craniological indications. But how disposed are we all to disregard the exceptions (however *numerous*) to a preconceived rule, and to allow undue weight to every example that conforms to it! How willingly we repel the evidence that opposes, how eagerly we catch at whatever strengthens our previously formed notions! Besides, the neophyte need be under no embarrassment at meeting with a head exhibiting a particular protuberance, although the corresponding faculty be deficient. Doubtless the faculty *exists*, although *perhaps* unknown to the person himself, and only *waiting* a proper opportunity for its being displayed. And if, on the contrary, he find a strongly marked faculty, without the corresponding *eminence*, he may still conclude that the organ *does exist* notwithstanding; for the neighbouring organs may have pushed it aside, or have grown up around it, and so have concealed it from vulgar notice. Its not being recognized can only be considered as a proof of want of skill in the observer; no doubt it could easily be discovered by a *true believer*. A distinguished writer of this country, some of whose opinions upon this subject have been here given, might well say that he *would not* employ ridicule against a system so vulnerable to its attacks, and which would have formed so admirable a subject for the *wise men* of Laputa.

THE OBSERVER.

NO. I.

Too much of any thing is good for nothing.—*English Proverb.*

Abnormis sapiens.—*Hor. Lib. 2, Sat. ii. 3.*

Of plain good sense, untutored in the schools.

I see the right, and I approve it too;

Condemn the wrong, and yet the wrong pursue.—*Tate.*

ON DRESS.

If a stranger walks along the streets of this our town of Birmingham, if he attends our Theatre, or being more seriously disposed, if he should enter the Church or the Conventicle, he cannot fail to be impressed with the fact, that a taste for dress and outward show pervades all ranks, from Lady Button, the wife of the great manufacturer, of Shank House, down to Salt Betty, the spouse of the honest tallow-chandler, that keeps the shop in * * lane. Lady Button has her bonnet as big as a coal box, and so has Betty; her Ladyship's daughters and sons are the pink of the fashion, and so are Betty's.

I shall not stop to inquire minutely, whence this profusion has arisen; it may have proceeded from the cheapness, compared with former times, of the luxuries of life—from the refinements produced by national education, or from an instinctive emulation which prompts each individual to assume what is called “a

Parsons

respectable appearance," or in other words, to seem in a better condition than he really is.

A necessary attention to neatness in attire, cannot be too highly commended, nor are we such enemies to commerce as to wish to discountenance expensive and fashionable habiliments, when they can be procured with propriety, and where they are suitable to the station in life of the possessor; but we really think there should be some little difference between the dress of a barber's apprentice and that of a gentleman of 4000*l.* a-year. The ruinous consequences that have resulted from the gratification of a taste for extravagant dress, ought to induce caution in the most unthinking. It has been condemned by the wise and good of all ages—by Pagan as well as by Christian writers, and has been by both shown to be the precursor of the demoralization and downfall of states and empires.

CHOICE OF A PROFESSION.

There are few things that require more serious deliberation in young people, and also in their parents, guardians, and friends, than the choice of a profession; and yet, from the light way in which it is in general settled, it might be supposed that it was a mere matter as to the young man's present comfort, and not an affair on which depended his usefulness and success during his whole existence; and more than this, perhaps his good or ill conduct in life. In nine cases out of ten, the adjustment is a thing of chance, not dependent upon the selection of the parents or the boy, but upon situations presenting themselves; and thus youths are often placed in a business or profession, for which, perhaps, they have not the slightest inclination or ability.

In some cases, indeed, Master Jack is asked whether he will be a lawyer or a doctor, and the decision of childish whim, or caprice, is acted upon without consideration of the chances of his success, or his capacity for either. Master Jacky, therefore, becomes "of the profession;" he struts and looks big, treats his former companions, who have not been quite "so lucky" as himself, with huge contempt—is admitted, and becomes a fine gentleman, with nothing to do, and with little means of supporting the character, but his wits.

In order to insure to a young man success in the learned professions, not merely extraordinary labour and talent, and an extensive education, but vast and monied connexions, are required. It is to be feared, that there are many deserving young men, whose prospects have been blighted, and whose hopes have been withered, by the prodigal vanity of their parents; in placing them in professions, already over-stocked with practitioners,* in which they never had the slightest chance of succeeding.

* No less than *one hundred and ninety-seven* persons have applied for admission to practice as attorneys, during the present term, in the Courts of King's Bench and Common Pleas.—*Aris's Gazette*, Nov. 12, 1827.

A wise parent having ascertained the bent of a child's genius, will, if the cultivation of it be suitable and expedient, give him such an education, as is calculated to foster and cherish it—and thus whilst a boy is in reality the selector of the pursuit, which is to form the important business of his life, he is guided and directed in it, by his father's wisdom and experience.

Drake

THE TRINITARIAN CONTROVERSY. THE THIRD LETTER OF CHRISTIANUS.

To the Editor of "The Birmingham Magazine."

SIR,—Far from wishing either to shrink from the closest discussion of the points at issue, or to misrepresent the principles of my opponent (whom for brevity I shall designate by the initials U. C.) I am not only eager to enter into the marrow of the controversy, but anxious also to approximate as nearly as possible, while guided by Divine Revelation, to a reconciliation of my own principles, with his views of the doctrines under discussion: for it is not for perpetuating dissention, but for obtaining unanimity of sentiment that I write. Hence, if I have at all mistaken the nature or tendency of my friend's principles, I shall feel happy in being set right, and led by him into a perfect and correct understanding of the doctrines, generally embraced by Unitarians. Nor can my preliminary observations, though taxed by him as desultory, be considered as unnecessary; if they should issue in a better understanding on those points, which are to form the basis of our discussion.

While however I advance thus far to meet U. C. on his own ground,—I beg to observe that I founded my previous opinions of his principles, chiefly on a communication which appeared in "The Birmingham Journal," under date of the 11th of September last; the author of which, under the signature of N. P. appears to rest the claim of Unitarians to the Christian character, not on the ground of their belief in the Divine nature, or vicarious atonement of the Son of God, or as he expresses himself, by a "belief in *mysteries*, or in the so called *fundamentals* of Christianity," but in the fact of their *discipleship*, proved by the disposition of love, as manifested in corresponding works of benevolence: and as "*believers in his Divine mission.*" He adopts indeed the language of Martha, at the grave of Lazarus, as one of the fundamentals of Christianity, viz. "I believe that thou art the *Christ, the Son of God*;" which two characters, N. P. asserts Martha applied to the Saviour as perfectly *synonymous*. What idea the sister of Lazarus attached to the term, "*Son of God*," we know not; yet it is more than probable that she had both heard and *believed*, the accounts which his Virgin Mother gave of his miraculous conception; and of the declaration of the Angel Gabriel to her, viz. that as that event

should be accomplished by the agency of the Holy Spirit, therefore *her Son* should be also called the Son of God, as indicating his Divine generation.

I apprehend the terms "Christ, or Messiah,"* and "Son of God," are "synonymous" only so far as they designate the same glorious personage; for in reference to the particular meaning of each of those terms, there is an evident and most important distinction; the former referring to *his office* as the Saviour of the world, and the latter to his *essential nature* and *Divine generation*, as the *Son*, "the *begotten Son*," and "the *only begotten Son of God*." In this nature, as is demonstrated by the most ample and unequivocal testimony of Scripture, he existed, and was glorified, *before the creation of this world*, and consequently before his assumption of the mediatorial office; to which his *anointing* as "the Christ of God," consecrated him. This being an essential point in the proposed discussion, I trust I shall not be accused of wandering from the subject, in here attempting a scriptural proof of it.

Before I proceed however, I must beg leave to make one remark on my opponent's *confession*, in reference to this important point; from its discussion he evidently shrinks, under the plea of its incomprehensibility; his words are—

"Yet let us not forget, that there is a wide difference between the expressions, "*the Son of God*," which is the language of the Scriptures, and "*God the Son*," a form of words altogether unknown to the sacred volume, but of frequent occurrence in the creeds which uninspired men have formed. I am afraid, that my friend on the other side of the question has confounded the two terms together, or regarded them as expressive of the

* I need not inform U. C. who avows a belief similar to that of N. P. that the terms "*Messiah*," and "*Christ*," are the Hebrew and Greek designations of a person initiated and consecrated by the ceremony of *anointing*, into the sacerdotal and royal characters. Under the Jewish economy this rite was performed on men appointed to those offices, as typical of the perpetual priesthood and eternal sovereignty under his Divine Father, of the Son of God; upon whom however, we read of no such external ceremony being performed. Hence we must conclude that the anointing of Christ was like the kingdom he came to establish, a spiritual act, and it appears to have been performed first by the Father himself, prior to the Son's incarnation; (see John x. 36) and secondly, subsequent to that event, and immediately prior to his entry on the sacred office to which he was consecrated,—by the Holy Spirit; (see Matt. iii. 16, 17) but in neither case was the anointing coeval with his existence; and much less was it synonymous with his Divine generation. These therefore are two distinct points, and as such they must be regarded in this discussion. "The Messiah" is the *official* designation of that glorious Being, who in his essential nature is the Son of God. In reference to that essential nature, I have spoken of *an actual and personal procession of the Son of God, in his spiritual essence, from his Divine Father*;"—nor can I find words whereby more explicitly to state my sentiment. U. C. however objects to it, as *incomprehensible*—and calls for "any Scripture passage which expresses the same thing." He will find these in the sequel. The only explicit statement of his opinion in reference to the nature of the Son of God, which U. C. has yet given me, is that "he is in his *essence* or *nature* simply and only *human*:" a description which, as I conceive, at once denies both his pre-existence and essential Divinity; both which points I therefore advocate against U. C. on scriptural authority.

C.

same idea, since he calls upon me ‘ to show, how he can be a Son of God, without partaking of the Divine nature, or without *an actual and personal procession in his spiritual essence, from his Divine Father.*’ The words which I have marked in italics, are altogether beyond my comprehension.”

This may be the case, Sir ; but this is no evidence against the important fact alluded to therein. As for the phrase, “ God the Son,” which my opponent here shrewdly attempts to *filiate* on me, he must be aware, that I have hitherto used no such words ; and consequently, his charging me with holding the sentiment or doctrine they express, is quite a gratuitous and unauthorized assumption. It is for the fact that Jesus Christ is *literally* and truly “ the begotten SON of GOD,” and not that he is “ GOD the SON,” that I am now contending. Against this fact my opponent has advanced no argument but his own incapacity to comprehend it ! But if this incapacity be admitted as evidence against the fact, he may, upon the very same grounds, with equal truth deny the fact that he, or I, or any other man can beget a Son, because he cannot comprehend *how* there can be “ an actual and personal procession” of the human spiritual essence from the Father to the Son in the propagation of human nature. Yet we all know that such procession is essential to the relative characters of a Father and Son. Of this fact, we have the strongest possible evidence ; but of the *mysterious mode* of its accomplishment we know nothing. Now, Sir, if the incomprehensibility of our own generation be not admissible as evidence against the fact that we are the spiritual as well as corporeal parents of our children, assuredly our inability to comprehend the *Divine generation of the SON of GOD*, can never be urged as an argument against that fact, which is most clearly revealed in the Scriptures.

To scriptural evidence of this fact, however, U. C. has promised to pay respect ; but still with a *caveat* against my “ *fallible* interpretations of them.” Of course U. C. supposes his own interpretations to be *infallible* ; and that as I am but an humble Tyro in the school of divinity, I am to place him in the professor’s chair, and sit at his feet, while he explains the passages I quote, according to his own mode of interpretation.

If this be U. C.’s intended mode of conducting the argument, it is easy to foresee the impossibility of either convincing him of an error, or of establishing the truth of any position I may advance, to his satisfaction ; although I may introduce the clearest, and most unequivocal scriptural evidence in its support. But to this I cannot submit, having the same right to object to U. C.’s interpretation as he has to object to mine.

My standard of interpretation will be the enlightened reason of mankind, and the plain and obvious meaning of words, according to their most general acceptance among both the learned and unlearned. Thus in the important case, foretold by Isaiah, vii, 14, and fulfilled Matt. i. 18 to 23, every body knows what is

meant by the term "*virgin*;" and that its proper explanation was given by Mary, when she said to the Angel Gabriel, "*I know not a man.*" Luke i. 34. If therefore U. C. should attempt by a "private interpretation" of such passages as these, to impugn their plain and obvious meaning, he will find his cause resting only on his own imagination for its support, against the general common sense of mankind.

Under these provisos, I proceed to the divinely inspired proofs of my first position, viz. "the essential Divinity of our Lord Jesus Christ, as the only begotten Son of God;" involving First, His pre-existence, prior to his incarnation; Secondly, His miraculous conception; and, Thirdly, His Divine filiation, as the immediate offspring of the Deity.

In support of these august predicates, the first passage of Scripture to which I shall refer, is John i. 14:—

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

This verse I collate with verses 1, 2, and 3 of the same chapter, viz:—

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made."

Now, Sir, my unbiased judgment would conclude from the evidence of these verses—first, That the glorious Being here termed the WORD, ὁ λόγος, was PRE-EXISTENT WITH GOD prior to the creation of all things; secondly, That he was the *agent* in that creation, by whom they were brought into existence; and thirdly, That this Logos was incarnated in the womb of a woman, and by her born into this world. Moreover, I am inclined to believe, that this was the same Being, whom the same Evangelist subsequently designates as "the Son of God," in the following verses—

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Because in the one passage he is described as "the only-begotten of the FATHER," and in the other as "GOD's only-begotten Son." Hence I conclude, that the *pre-existing* "Logos" was "the only-begotten Son of God," who personally appeared in a body of "flesh," in Judea, under the reign of Augustus Cæsar; but the *mystery* of this Divine transaction, of course I pretend not to develope.

Again, I am led to believe that this was *the same person*, whom the Scriptures designate as "Jesus the Christ;" because

St. Paul declares that "God created all things by Jesus Christ," who consequently must have existed prior to their creation; Ephes. iii. 9; and that this Jesus Christ was the *Logos* spoken of by St. John, as the Son of God, I conceive is evident from the coincidence of that passage with Coloss. i. 15, 16, 17, viz.—

"Who is the image of the invisible God, the first-born of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist:"

And with Heb. i. 1, 2:—

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

And again in verses 10, 11, 12, of the same chapter:—

"And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

"They shall perish, but thou remainest; and they shall wax old as doth a garment;

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

All which high characteristics are most evidently predicated of the same glorious personage, under the various designations of "the *Logos*, the Son of God, and Jesus the Christ;" whose pre-existence "before the foundation of the world," is thereby to my mind most clearly established.

And my faith in the *literal* and to me *obvious* interpretation of those passages has acquired a degree of confirmation, which will not be easily shaken, from the concurrent testimony of an angel from heaven, added to that of the Mother of our Lord herself; evidences which I confess I cannot successfully resist; of the *miraculous conception* and divine filiation of the Son of God, as contained in the following texts of Scripture:—

"Therefore the Lord himself shall give you a sign: Behold, a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel."—Isaiah vii. 14.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, The everlasting Father, The Prince of Peace."—Isaiah ix. 6.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Matt. i. 18.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

“And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS.

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

“Then said Mary unto the angel, How shall this be, seeing I know not a man?

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”—Luke i. 26, to 35.

“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel; which being interpreted, is, God with us.”—Matt. i. 22, 23.

These and many corresponding passages have, I acknowledge, convinced my judgment, and I trust my *heart* also,—that my Lord and Saviour Jesus Christ, is a super-human being, and of Divine extraction; and moreover that he was possessed of a degree of glory and power, which not only *associated him with Deity*, but also entitled him to the appellation of “the mighty God,” in those ages of eternity, which preceded the creation of the universe.

Tucker

IMPROVEMENTS OF BIRMINGHAM.

SITE OF THE INTENDED MARKET-PLACE.

Letter of Mr. CHARLES FIDDIAN.

Observations thereon, by Mr. WILLIAM HAINES.

THIS subject, certainly one of considerable interest to the inhabitants of Birmingham, has naturally excited great attention, and not a little discussion in the town. In our Number for January, we noticed this particular feature in the projected “Improvements of Birmingham,” under that head; and according to the view we then took of the subject, we certainly did incline to the opinion that the High-street site was to be preferred to the Phillip and Bell-street site. Since the publication of our observations, two pamphlets on this subject have been printed, and circulated among the Commissioners of the Birmingham Street Acts; the one from the pen of Mr. Charles Fiddian, a Commissioner, and the other from Mr. W. Haines, one of the Clerks of the Commissioners.

To enable our readers as well as ourselves to form a correct and impartial opinion on the comparative advantages or disadvantages of each site, we shall make some short extracts from each of the publications referred to, which advocate the point agreeably to the different views of the writers.

Mr. Fiddian's letter is "addressed to a respectable Commissioner of the Birmingham Street Act;" and after giving a sketch of the proposed site of Phillip and Bell-streets, states that,—

"This area contains 5130 square yards, and is entirely covered with buildings. Mr. Kempson's estimate of the above site, and the buildings thereon, as given to the Parliamentary Committee, is £33,000, from which he deducts, for materials to be re-sold, £8000; thereby leading the Committee to believe that it will cost the town, the nett sum of £24,000."

Mr. F. goes on to state that a part of Phillip-street, comprising two houses whose fronts are in High-street, and fourteen whose fronts are in Phillip-street, have been already purchased, and have cost nearly £14,000, and he calculates the value of the remainder to be purchased on that entire site, at three times that sum, viz. £42,000, making a total of £56,000, instead of £32,000, as estimated by Mr. Kempson; and deducting the £8000 for the sale of materials, "produces a nett expense of £48 000." to which Mr. F. adds £1000 for widening the end of Colmore-street, "which makes £49,000 for an ill-formed area of about 5130 square yards." In reference to the expense of this improvement and the means of raising the necessary funds, Mr. F. observes,—

"It is proposed in the bill, to borrow for this purpose, about £53,000—that is to say, the whole sum to be borrowed, including the present debt, is £84,000, and the debt being more than £31,000, leaves nearly £53,000 as above stated, available for the whole of the improvements, excepting the Town Hall; for which purpose, the additional sum of £25,000 is provided."

He then proceeds to exhibit a plan of the proposed site "lying between Castle-street and Mr. Naden's house in High-street, and from Castle-street to Waterloo-place in Moor-street," which displays an oblong square of 136 yards by 84—giving an area of 11,424 square yards—bounded by High-street, Moor-street, Castle-street, and a new passage of *only 4 yards wide*, with three entrances to the market, and cutting off 20 yards deep by 84 in length, to let for building, in Moor-street, and 25 by 84, including the entrance, for the same purpose, fronting High-street.

In reference to this site, Mr. F. states that,—

"A large portion of it is free from buildings of any kind, and the estimated amount of which, by a surveyor of long experience, is £36,542, not including the spare land at the back of the buildings, which would be more than provided for, by the re-sale of the building materials."

Estimating it however at £40,000, Mr. F. calculates on a repayment of £17,500 for the sale of building ground, thereby reducing the purchase to £22,500, "or less than half the price of the other site:"—leaving an area of 7129 square yards clear for the market, being 2000 more than the other site would afford.

Some other supposed advantages, Mr. F. states, in recom-

mentation of his favourite site, which our limits will not permit us to particularize, only observing what we conceive to be an incorrect view on one point, viz. "If the Bell-street site be adopted, parochial payments to the amount of at least £250 per annum are entirely lost." This might be the case, if the inhabitants so removed were to be driven out of the town; but as they will doubtless take up their abodes in some other parts of it, we cannot see how any such loss will be sustained by their removal.

These statements, though extremely plausible, are nevertheless combated by Mr. Haines, and with, we think, complete success. Let our readers, however, judge for themselves, by the following extracts from his "Observations." This gentleman being one of the Clerks of the Commissioners, has of course immediate access to all the documents connected with the subject; his statements will therefore necessarily carry considerable weight with them.

Mr. H. gives the following reasons, which induced the Committee to give the preference to the Bell-street site, viz.—

"First.—Because it is the most central situation, and has the best approaches in all directions; whereas the High-street site has only two approaches, both narrow and inconvenient.

"Secondly.—Because it affords the most convenient site in respect of its inclination; whereas the High-street site has a fall from that street to Moor-street, of no less than thirty-four feet eight inches in the whole, or about two inches and three-quarters in a yard.

"Thirdly.—Because it enabled the town to avail itself of the contiguity of the present Market-place, and afforded an additional space of more than two thousand square yards in the Bull-ring, capable of being added to the new Market-place, but which could not be added to the High-street site.

"Fourthly.—Because it interfered less than any other site with the value of neighbouring property, and infringed less upon the vested interests of the owners of premises in the neighbourhood."

Against which Mr. Fiddian states,—

"That the latter situation is of *more convenient form*—that it will afford a *larger space* of ground, applicable to the purposes of the New Market, and that it may be procured at *less expense*."

To each of these objections Mr. H. replies, viz:—Respecting the *form*, he observes,—

"Mr. Fiddian has explained his notions, by a sketch of that in Phillip-street, by which it would appear, that the end next the Bull-ring will be little more than half the width of that next Worcester-street. Surely Mr. Fiddian must have forgotten, that the Report of the Committee, and the Resolutions of the Special Meeting of the Commissioners, at which he was present, have determined upon the purchase of other property at the narrow end, next the Bull-ring, and thereby obviated this objection. In point of fact, the Surveyor's plan, which was produced at the Meeting, and exhibited to Mr. Fiddian, showed the dimensions in Worcester-street to be sixty yards one foot, and in High-street, forty-two yards, one foot, and nine inches. With respect to the area available for the purposes of the new

Market, Mr. Fiddian's data are equally incorrect. It was stated at the Meeting, and appeared by the plan, that the Phillip-street site would afford an available area of 6540 square yards. To this must be added the contiguous space in the Bull-ring of 2256 yards, making a total of 8796 square yards. Mr. Fiddian's own estimate of the High-street site is only 7129, or 1667 square yards LESS than the Bull-ring and the Phillip-street site, instead of 2000 yards MORE, as he has stated it."

In reference to the third point, viz. the comparative expense of each site, Mr. H. states—that the valuation of £32,000 for Bell-street, was accurately made by a competent surveyor. That Mr. F. is wrong in all his statements,—

"First.—As to the expense of the buildings and land *already purchased*. Mr. Fiddian says it is nearly £14,000. Now the total purchase money paid by the Commissioners is £12,900; and in that sum was included the purchase of Market rights in the Bull-ring, without which the purchase of the other Market rights would not have been complete. These Market rights (so purchased in connection with the land and buildings) were calculated, at the time of sale, at £100 per annum. Take them at 20 years purchase, it would give £2000. In point of fact, the purchasers have been offered more than that sum for them. Deduct this £2000 from £12,900, and it will leave £10,900, not £14,000."

Mr. H. then proceeds to show by a scale and calculation *formed on Mr. F.'s own principle*, that instead of the whole cost of Bell-street site being £56,000
It would amount only to 43,600

Making a difference between Mr. F.'s statement and }
the fact, of } £12,400

"But supposing the property already bought to be *one third* of the whole, which is a much nearer statement than Mr. Fiddian's, it would make the whole £32,700, and make a difference of £23,300 between his calculation and the fact."

Mr. H. next proceeds to consider Mr. F.'s calculations, on the High-street site:—

"The total estimate formed, it is said by a Surveyor of long experience, amounts to £36,542, and comprises an area of 11,424 square yards. Mr. Fiddian calculates a re-sale of 1850 square yards in High-street, at £10 per yard, or £18,500, and a further re-sale in Moor-street, of 1600 square yards, at £5 per yard, or £8000; so that according to Mr. Fiddian's calculation, 3450 square yards are to be sold without any buildings, at £26500, and he supposes that 11424 square yards (being more than three times the quantity), are to be purchased *with the buildings thereon*, at £36,542.—How does Mr. Fiddian reconcile this incongruity? Does he suppose that if his calculations are accurate, respecting a re-sale, the owners of the property will be satisfied with his calculations as to the purchase?"

Mr. H. also disputes the correctness of Mr. F.'s valuation of the property to be purchased "throughout the extent of High-street, Moor-street, and Castle-street, at only £3458; and as we think justly, condemns that part of Mr. F.'s plan which allots a *breadth of only four yards*, to each of the three avenues leading to the Market."

In conclusion, Mr. H. states,—

“In order to show how little available surplus of the money proposed to be borrowed, will remain, according to his calculations, after enlarging the Market, he states the present debt of the town at £31,000, which he deducts from £84,000, thereby leaving £53,000 only available for improvements, nearly the whole of which, he would lead me to suppose, would be expended in the Market-place. Mr. Fiddian ought to know, that the sum of £31,000, which he states as the present debt of the Commissioners, includes the purchase-money for the premises already bought, in the Bull-ring and Phillip-street; which he estimates as an addition to the present debt, and consequently, if they are deducted, the nett debt of the Commissioners will be reduced below £20,000.”

We have thought it proper thus particularly to notice these discordant statements, to enable our readers to judge fairly of the merits of each, and of the consequent claim which each of the proposed sites may possess to final adoption. As for ourselves, although we incline to the High-street site, chiefly on account of its commanding situation, and square form, and because we think its adoption would add much to the beauty and improvement of the town; while the proposed widening of a part of High-street, would certainly be an additional accommodation; yet we are persuaded that the Phillip-street site is generally the most eligible, and we are apprehensive, should the other be adopted, that High-street, that great thoroughfare of the town, would be greatly incommoded, and even occasionally blocked up, by the number of heavy carriages, necessarily resorting to so large a market as that of Birmingham. Besides, we object to the narrow passages, of only four yards wide, as laid down in Mr. Fiddian's plan; while the immense declivity of the ground, we fear, would present an insurmountable obstacle against the adoption of the High-street site.

Drake

To the Editor of “The Birmingham Magazine.”

“At each remove he drags a lengthening chain.”

SIR,—The following Query may perhaps be a source of amusement to some of your readers, few of whom are probably aware of the number of miles they would have to traverse, were they to undertake its solution, by measuring it with their feet. Perhaps some of them will be kind enough, through the medium of your Magazine, to give the result of their calculations on this round-about subject.

Your's, &c.

CIRCULATOR.

Moore

QUERY.

100 yards of string (so thin, that like a mathematical line, it may be considered to have no thickness) are supposed to be wound about a cylindrical stake of one foot in diameter, which is driven perpendicularly into the ground. If a person were required to unwind it, in walking round the stake, keeping the end constantly well stretched, what would be the length of the curved line he would describe in this walk, every turn of the string being supposed, for the sake of more convenient calculation, to be in immediate contact with the stake?

IMPORTANT TRIAL.

COURT OF KING'S BENCH.

The King v. John Attwood, Esq.—This was an indictment for perjury, assigned upon a bill in Equity, filed by “the British Iron Mining Company” against the defendant. Mr. Attwood, it is known, during the various Joint Stock projections in the year 1825, sold his mining property to the above Company for £600,000. The mines not turning out to the expectations of the Directors, they filed, in order if possible to get rid of their bargain, a bill against Mr. Attwood on the equity side of the Court of Exchequer; and the alleged perjury was assigned in the answer put in to this bill. The proceedings in the King’s Bench commenced on Thursday, before Lord Tenterden and a special jury. Mr. Gurney conducted the case for the prosecution, which occupied the whole of the day, and was resumed on the following morning. Having at length closed, Sir James Scarlett addressed the jury in a long and powerful speech, in the course of which he went into a history of the whole transactions between the company and the defendant from June, 1825, when the first contract was entered into, to the present time. He declared that the indictment had originated in the desire of the Company to rescind the contract; and afterwards entered into a review of the evidence, for the purpose of showing that none of the assignments of perjury had been sustained! Before the learned gentleman had concluded his address, he was stopped by Mr. Gurney, who stated that he should not press the case further, and the jury immediately pronounced a verdict of *not guilty*.

THE DRAMA.

“At whose request do these men play?!”

Troilus and Cressida.

It is impossible to please every one, and therefore we are not surprised that our strictures in a former Number on the comparative talents of the respective companies of Mr. Melmoth, Mr. Brunton, and Mr. Bunn, have given offence in a certain quarter. It has been considered that we have thrown an unmerited obloquy on the *dramatis personæ* that formed Mr. Brunton’s company. “Comparisons are odious,”—without doubt Mr. Brunton’s company was greatly,—infinitely superior to the present, but we are still of opinion that it has generally been inferior to Mr. Bunn’s.* We have alluded to the circum-

* The strongest proof which we can give of the excellence of the company which Mr. Bunn had the tact to bring together, is the fact that they are now mostly at the top of the profession, and playing at Drury Lane and Covent Garden Theatres.

stance, not for the purpose of exciting an ill-feeling against the Manager, but with the hope of inducing him next season to bring together a good regular company, which surely is to be had, and without which the Theatre cannot, and will not be supported. Mr. Brunton has throughout his management, had an especial regard to public morals and public decency, which cannot be said of all Managers, and so far he is deserving of the patronage of the public.

The failure of our *Corps Dramatique* has been pregnant with disastrous consequences; the engagement of the African Roscius was the beginning of sorrow,—empty benches with their attendant evils, followed,—the Manager “absent in Coventry,” as was declared to all inquirers,—the Treasurer baffled with the difficulties of his administration; all this produced what every body expected, closed doors. A reinforcement however followed. And on the re-opening of the Theatre, a Miss Fitzroy made “her first appearance” as *Constantia*, in the *Cabinet*. “Ambition is a god-like fault,” says the poet, but this new aspirant had many other faults besides her ambition, which were not quite so pardonable. We hold it to be a monstrous absurdity for any person to attempt personification without its requisite confidence; it argues a total absence of good sense and discretion, and they form no unimportant acquirements of either actor or actress. The failure was so complete, that from first to last, the House indulged in unrestrained laughter, only varied by some slight intervals of indignation that the Manager had adventured on such an experiment, obviously without any previous trial of the merits of the performer.

Mr. Sinclair and Madame Feron, as most of our readers are aware, also made their *debut* on the same evening, and sustained the principal parts in the Opera. All the world has listened with breathless delight to the vocal efforts of the former; but the latter is a new candidate for fame, and it was her first appearance before a Birmingham audience. We admire her talents—her taste—her scientific method—but we are not partial to her redundancy of ornament, which frequently destroys her expression; without this defect, we should pronounce her as second to none on the stage. Her voice is extremely powerful, and she is equally a mistress of the simple and the gorgeous—the pathetic and the impassioned—and the *Cabinet* afforded her opportunities of displaying all her variety of power. Nothing could be more touching than the manner in which she sang “*Ah! what a pity;*” it was a happy test of her talents, and drew down rapturous applause from every part of the house. The “*Bird Duet,*” with Mr. Sinclair, was a most remarkable instance of finished excellence. The music is admirably adapted to the voice and the style of singing of each; and they seemed to revel in its graceful and flowing air, into which they felicitously introduced some sweet and beautiful cadences.

After the duet had been sung twice, the audience were prevented from calling it a third time, by the consideration of the exertions of the performers. Indeed, through the whole Opera, bursts of enthusiastic applause were restrained only by the fear of interrupting the delicious harmony, which, during their singing, enchanted the House.

We apprehended, that the voice of Mr. Sinclair might have been impaired by time; but we were glad to find that he did not fail to produce as strong an effect as formerly. His execution of the celebrated Polacca, "*No more by sorrow*," was the finest we ever heard. The taste and facility with which he executed the light, florid passages with which the air abounds, have never perhaps been approached by any singer in this country. It would be an idle waste of time, at this hour of the day, to enter into any lengthened criticism on the different songs he gave in the course of the evening, the whole of which exhibited considerable genius. On the fall of the curtain, "*Pray Goody*" was vociferously called for, with which the audience were not indulged till the end of the entertainment, when the clamour was again renewed, and Mr. Sinclair gave it with an accompaniment on the piano-forte—need we say it was sung most admirably?

We regret to state, that with the exception of Mr. Rede, who played *Whimsiculo* at two hours' notice, with considerable spirit, the acting of the remaining performers was absurdity heaped upon absurdity, inflicting dull nonsense on the audience, which they revenged by hissing.

We must be excused from saying much of *Rob Roy*,—the songs introduced being mostly the same as those in the Cabinet. Mr. Sinclair's "*John Anderson my Joe*," deserves particular mention. In speaking of this Opera, we cannot help remarking the absurd manner in which many of the characters were cast. Miss Smith, a girl of sixteen, as Helen M'Gregor, was made to represent the mother of two *lubberly laddies*. The idea was preposterous, and she seemed to be perfectly aware of her unmatronly appearance, by the timidity that was apparent in her acting. We do not impute any censure to the lady; it was doubtless the fault of the Manager, in suffering a child to represent a mother of children. Mr. Richards showed himself off in the part of *Dougal*; we would however remind him, that he is himself a sufficiently bad representative of the character, without introducing disgusting language, not to be found in his part, and which no performer, save some few of the worst cast, would presume to affront an audience with. Even the dead body of Rashleigh seemed indignant at the rude affronts of this buffoon; for as if conscious of the contamination of his touch, and contrary to the usual stage practice, it refused to arise from the ground, and after repeated efforts to make it do so, the quick and the dead, to the amusement of the au-

dience, rolled in the dust together. Mr. Whittall's *Rob Roy* and Mr. Walton's *Rashleigh*, were the worst we ever witnessed; that celebrated character *Baillie Nicol Jarvie* had a better representative in Mr. Rede; his performance, though out of his line of acting, was tolerably successful.

Mr. Melmoth's management is again brought to a "stand still." A report has been raised, that the Theatre was broken open, and the keys stolen, but, after a diligent search, they were found under the stage. There is some mystery connected with the business. Mr. Sinclair and Madame Feron were in consequence, deprived of their joint benefit, and the house is adjourned *sine die*.

Harriet

REPRESENTATION OF BIRMINGHAM.

FROM the complexion of the debate, which took place in the House of Commons, on Monday last, on the second reading of the Bill, introduced by Mr. Tennyson, for the Disfranchisement of the Borough of East Retford, and transferring the Elective Franchise from that Borough to Birmingham, we are sorry, we cannot indulge any sanguine hopes of our obtaining the expected privilege from that source. Strong doubts appear to exist, as to the adequacy of the proofs, which can be brought forward of corruption, whereupon to found that disfranchisement. The decision of this question, however, is suspended on the evidence, which Mr. Tennyson may be able to produce at the Bar of the House, in support of his motion; and with a view to give Mr. Tennyson the opportunity of a fair trial of this decisive point, Mr. Peel consented to the second reading of the Bill, which took place on Monday evening; and it stands committed for Monday next.

Respecting the transfer of the franchise, Mr. Peel is reported, by *The Morning Chronicle*, to have expressed himself as follows; with which *The Times* also substantially agrees,—

"There was one part of the Bill however to which he (Mr. Peel) could not agree; he meant that part which transferred the elective franchise to another place. He did not like the principle of disposing of the franchise, before the guilt of the parties was proved. *At this stage of the Bill*, he objected to that part of it, which regulated the transfer of the right of voting to Birmingham."

These expressions certainly convey no sentiment of hostility to the claim of Birmingham to the possession of the right of Representation in Parliament; and yet we confess, they strike us as a little anomalous in their general bearing on the question at issue. Surely Mr. Peel must be aware that all the parts of the Bill hang together, as by a chain of connecting links, the first of which is, the conviction of corruption; the second, the consequent loss of the privilege; and the third, the transfer

of that privilege to Birmingham. Surely also, it was absolutely necessary to include all these points in the fabric of the Bill, that in the event of the first two clauses being established, the third might follow, as in fact, the consummation of the whole; and the great object of the introduction of the Bill. Hence, as all the *parts* of the Bill must stand or fall together, and the fate of the last is suspended on that of the first and second, we cannot but regard Mr. Peel's opposition to the final object of the Bill, as a complete anomaly in the argument; although, as we said before, not as directly hostile to the claims of Birmingham.

In *The Times*, Mr. Peel is reported to have said, that—

“He thought one part of the Bill objectionable, namely that, stating the way in which the elective franchise was to be disposed of, which was *assuming the guilt of East Retford.*”

Now we say that this Bill is in its principle a Bill of Indictment against the Borough of East Retford, presented to the Grand Inquest of the nation, for the purpose of being either rejected, as unsupported by evidence, or passed upon adequate evidence, as a true Bill; now in the very nature of all such Bills, they must necessarily assume the guilt of the party to be put on trial—and the law has already awarded the punishment in case of conviction. Exactly so stands Mr. Tennyson's Bill. If East Retford is guilty it must be disfranchised; if disfranchised, its right of representation must be transferred—if transferred?—Birmingham claims on constitutional principles, the possession of the forfeited privilege. How, therefore, to separate any one of these three constituent parts of the Bill from the others, without thereby vitiating the whole, and requiring two Bills, viz. one for the forfeiture, and the other for the transfer, we cannot conceive. Here, however, the matter must rest for the present.

THE SELECTOR.

“He is wit's pedlar, and retails his wares.”

Love's Labour Lost.

GEORGE II. AND LORD CHESTERFIELD.—The King having been outvoted at the Council Board, respecting the appointment of a Bishop to a vacant see, left the chamber in a state of irritation at the affront. When the patent came to be made out, Lord Chesterfield being the Lord in waiting, asked his Majesty with whose name it was to be filled up—“With the devil's!” was the instant reply: “And must the instrument be addressed in the usual form,” said his Lordship, “*To our right trusty and well-beloved Cousin and Councillor?*” This well-timed repartee at once disarmed the King of his anger, and, with a smile, he desired the Earl to insert whose name he pleased in the appointment.

Nollekens, the celebrated sculptor, could never be made to comprehend the abstract idea of the distinction of rank, or even of persons. He would

go up to the Duke of York or the Prince of Wales (in spite of warning,) take them familiarly by the button, like common acquaintance, ask them how their father did, and express pleasure at hearing he was well, saying, "When he is gone we shall never get such another." He once, when the old King was sitting to him for his bust, fairly stuck a pair of compasses into his nose, to measure the distance from his upper lip to his forehead, as if he had been measuring a block of marble. His late Majesty laughed heartily at this, and was amused to find that there was a person in the world ignorant of that vast interval which separated him from every other man.

An uninformed Irishman hearing the sphinx alluded to in company, whispered to a friend, "*Sphinx!* who's he now?" "A monster-man." "Oh a *Munster-man!* I thought he was from Connaught," replied the Irishman, determined not to seem totally unacquainted with the family.

PATHOS.—Not long since, an eminent lawyer of Ohio closed a pathetic harangue to a Jury in the following strain:—"And now the shades of night had shrouded the earth in darkness. All nature lay wrapt in solemn thought, when these defendant ruffians came rushing like a mighty torrent from the hills down upon the abodes of peace—separated the weeping mother from her screeching infant—and took away my client's rifle, gentlemen of the jury, for which we charge *fifteen dollars.*"

IRISH WIT.—As Sir Walter Scott was riding (a few weeks ago) with a friend in the neighbourhood of Abbotsford, he came to a field-gate, which an Irish beggar, who happened to be near, hastened to open for him. Sir Walter was desirous of rewarding this civility by the present of sixpence, but found that he had not so small a coin in his purse. "Here, my good fellow," said the baronet, "here is a shilling for you; but mind, you owe me sixpence." "God bless your honour!" exclaimed Pat; "may your honour live till I pay you!"

WANT OF POINT, A NICE POINT.—An ingenious expedient was devised to save a prisoner charged with robbery in the criminal court at Dublin. The principal thing that appeared in evidence against him was a confession, alleged to have been made by him at the Police Office, and taken down in writing by a peace-officer. The document purporting to contain this self-criminating acknowledgment, was produced by the officer, and the following passage was read from it:—

"Mangan said he never robbed but twice
Said it was Crawford."

This, it will be observed, has no mark of the writer's having any notion of punctuation, but the meaning he attached to it was, that

"Mangan said he never robbed but twice:
Said it was Crawford."

Mr. O'Gorman, the counsel for the prisoner, begged to look at the paper. He perused it, and rather astonished the peace-officer by asserting that so far from proving the man's guilt, it clearly established his innocence. "This," said the learned gentleman, "is the fair and obvious reading of the sentence:

"Mangan said he never robbed:
But twice said it was Crawford."

This interpretation had its effect on the Jury, and the man was acquitted.

SLENDER REPAST.—"Have you dined," said a loungee to his friend. "I have, upon my honour," replied he. "Then," rejoined the first, "if you have *dined upon your honour*, I fear you have made but a scanty meal."

SELF-ESTEEM.—Some Frenchmen, who had landed on the coast of Guinea, found a Negro Prince seated under a tree, on a block of wood for his throne, and three or four Negroes, armed with wooden pikes, for his guards. His sable Majesty anxiously inquired, "Do they talk much of me in France.?"

GALLANTRY IN PERFECTION.—A friend was condoling with Mrs. Garrick on the death of her husband, when she said, "he never was a *husband* to me." The other, testifying great surprise at this unexpected declaration, Mrs. G. added, "for, during the thirty years we were married, he always remained my *lover*."

CHEMICAL DANGERS.—M. Rouelle, an eminent French chemist, was not the most cautious of operators. One day, while performing some experiments, he observed to his auditors, "Gentlemen, you see this cauldron upon this brasier; well, if I were to cease stirring a single moment, an explosion would ensue, which would blow us all in the air." The company had scarcely time to reflect upon this comfortable piece of intelligence, before he had forgot to stir it, and his prediction was accomplished. The explosion took place with a horrible crash; all the windows of the laboratory were smashed to pieces, and 200 auditors whirled away into the garden! Fortunately none received any very serious injury, the greatest violence of the explosion having been in the direction of the chimney.—The demonstrator escaped without further harm than the loss of his wig.

A new Market-house has just been opened by Sir Oswald Mosley, Lord of the Manor, in Brown-street, Manchester. The building, in ventilation particularly, and in the comforts of attending a covered market, it is presumed, will be exceeded by none. To the front of Brown-street, and directly over the entrance to the market, Sir O. Mosley has erected a very noble room, intended for the Manorial Court-room. This room, distinguished for its elegance and simplicity, is 71 feet in length by 24 in breadth, and proportionate height. It is accompanied by four other convenient ante-rooms. The area below, which is appropriated to the butchers' stalls, contains a superficial extent of about 8700 square feet. It affords ample room for upwards of 60 butchers' stalls, besides shops for green grocers and others. The whole will be lighted with gas.

BENEFIT OF IRON RAILWAYS.—"Extraordinary Performance.—A wager for a small amount, as to the power of draught of a horse, on the Monkland and Kirkintilloch railway, was lately decided in presence of several of the members of the committee of management of the railway, and a great crowd of spectators. The horse in question started from Gargill Colliery, drawing a weight of FIFTY TONS, which it conveyed to Kirkintilloch, a distance of seven miles, in one hour and 41 minutes. The first two miles was on a dead level, and the remainder on a descent, varying from 1 in 120 to 1 in 1100, with several level traits intervening. The waggons, 14 in number, were loaded with coal. We believe this to be the most extraordinary performance of the kind yet recorded."—*Glasgow Chronicle*.

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No. VI.

THE CONVERSATIONS OF PHILOSOPHERS.

(For "The Birmingham Magazine.")

LET no one deny that the present is the age of experiment. He who does deny it might, with equal propriety, fancy himself the man in the moon. If you say that the present is *not* the age of experiment, either you deceive yourself, or you are altogether deceived by others,—or, what is still more lamentable, you have no capacity for either of these illusions. You live the life of a tortoise. You are incased in a semi-transparent shell, that is capable of receiving a faint dim light, but of eliciting none. You go forth like the snail, with an empty scone upon your shoulders, that might have been better preserved, at least more safely kept, at home. The noise, by which you are distinguished, that is, by which you distinguish yourself, alone destroys the similarity to both these creatures. They are, at all events, peaceable—you are always heard, but never listened to.

This speech was addressed to me, as I have literally given it, on merely stating it as my humble opinion that the world was neither bigger nor less at the present moment than it was any imaginable number of thousands of years ago. I inquired of my friend—friend I still call him, although I ought certainly to have quarrelled with him—whether or not he thought it possible to construct a microscope that should enable us to discover the atomic particles of the air which we breathe; or a telescope that should enable us to count the hairs in the heads of the inhabitants of any of the fixed stars; or a speaking trumpet through which we might be permitted to open a friendly conversation with them; or an engine that should have a power sufficient to extinguish the fire that Sir Isaac Newton lighted in the sun?

He thought it possible, he said, to do some of these things, and had not the slightest doubt but that when further experiments had been made upon matter, that it would be found to contain principles, and also to possess qualities and properties

too, of which, in the present state of our knowledge, we were utterly incapacitated from forming the most minute conception. With regard to our instruments for the improvement of vision, he deemed our knowledge at present very limited; said that the interference of excisemen prevented philosophers from having a fair chance in the manufacture of their glass; that there might be a variety of forms yet untried, as was at one time the opinion of that great luminary Sir Isaac, which, on the institution of further experiments, might prove infinitely superior to segments of spheres for reflectors; that with regard to a speaking trumpet *I* knew perfectly well that recent experiments had shown that sound was susceptible of being transmitted with an astonishing velocity, and that to incredible distances; but in reference to the heat of the sun, he thought that the majesty of that body, and the respectability of the philosopher with whose name *I* had coupled it, were either of them considerations sufficient to have sealed my lips against the utterance of an observation so unworthy of them.

It was in vain that *I* reminded him of the abuse which he had heaped upon *my* head; of the semi-transparency with which he had besmeared my skin; of the every thing but horns with which he had crowned me withal, in order that my path might appear as slimy, and consequently as slippery, as that of the snail. All that *I* urged in defence of myself from this last remark was treated with unreserved disdain, till *I* at length became fearful that my friend, although *I* had made up my mind not to quarrel with him, was at least as equally determined that he would quarrel with me. Happening however to stumble upon the word *comet*, a new spark was thus elicited, which burnt brilliantly.

On this occasion my friend inquired exultingly how it was possible to account for the accession of heat, which the sun must continually receive in consequence of his daily consumption of it in supplying all the planets of the system, except by means of some such bodies as comets,—that, like messengers, collected the superabundant heat that was constantly flying off from them? For, added he, since experiment has demonstrated that heat is a sensible body, as much so in fact as atmospheric air, although neither of them are visible; that it is capable of filling space, and therefore, which it is known to be, of expanding every substance into which it enters; it is manifest that when it escapes from the sun it must go somewhere: that as it is continually arriving at our earth, and, from analogy, must be as constantly supplying all the other planets of the system, it is evident that the sun must sustain a daily loss, and, moreover, that we ourselves should have an inconvenient accumulation of it in the same ratio, were it not diurnally removed from us, as well as imparted to us. Observe!—he exclaimed exultingly,—this you must admit is conclusive!—

I do, I do—was my answer,—which evidently encouraged him. Well then, he calmly observed, in what way else, than the one which I have partly suggested, could the economy of nature be so wondrously regulated, and her majestic ends be so exactly accomplished? All that you say is granted, was my reply. You state the premises of your argument like a soldier, and reason upon them, after they are stated, like a buccaneer:—at which observation (it is perhaps unnecessary to add) my friend was furious.

When the raging of that element, the merits of which we had been discussing, had partially subsided within himself, and the heat had been brought again to a suitable temperature,—or, as my friend would have had it, was carried off comet-wise, I placed all that he had said in the following posture before him.

Heat, you say, is found to occupy space, because it is known to expand all bodies into which it is made to enter, and must therefore be a sensible body;—and, the sun is the source of heat, and it passes daily from that body to our earth, consequently it must be carried back again by something of the nature of comets;—we make no distinction of latent—that being too *dark* a subject for our present conversation. These are your first positions. Now my answer is as follows. Were this really the case,—that is, were it not all purely imaginary,—it appears to me that, as the current would be constant, so also would all space be equally and at all periods of time, filled with it; that, as the effect would be uniform, according to the presence of the cause, so would the whole atmosphere be equally expanded by it;—which, observe again, my friend, is not the case, by experiment,—aye, even by experiment,—in which you take so great a pride in exulting.

I now begged to suggest that we had plunged into a subject which was beyond our reach; that we could not measure the atmosphere with a land chain—although I knew that he imagined it to be as near as possible forty-five miles high; that to give him a hint which no one else might have done, I conceived it altogether impossible to ascertain the magnitude of the fixed stars, much less to enumerate the hairs in the heads of their inhabitants with a telescope,—and for this very clear and palpable reason,—namely,—that their light came to us through a prism in the vast expanse;* and I deemed it very unlikely that

* I beg leave here to be particular in stating this gentle hint to be my own, and to have proceeded from my own original conception; and in order that no daring author should at any future time impose it upon the world as his,—I purpose entering into a contract with the Proprietor of this Magazine, before my communication is put to press, that he shall hold himself in readiness at any future time, and at all times, to make oath that it proceedeth directly from me, and therefore that it never could have proceeded, and that it never had proceeded, from any one else in existence.

N.B. See the following paragraph for the expediency and evident propriety of this note.

our wits in philosophy should ever be capable of penetrating this angular body with one of our right line visual rays.

After a little deep consideration he mentioned the astonishing things that Dr. Brewster had accomplished, and took the opportunity of stating the number of times that wicked and designing men had attempted to rob him of his just and legitimate merits, by appropriating his discoveries as theirs; dwelt with peculiar emphasis upon the minute investigations, and subtle calculations of Dr. Herschel in astronomy; of the variety of different stars that his astonishing instruments had been the means of discovering to him, and that he had thus been enabled to make known to the world, some of them double, some in clusters, and some in countless quantities, as it were, sticking together; besides the optical investigations of his son, and of a number of other philosophers,—the labours of whom might finally terminate, he conceived, in some invention, capable of assisting us, at least, even in the operation of measuring the diameters of all the fixed stars.

Still being haunted by that troublesome demon incredulity, I took the liberty once more of hinting to him that he had entered upon a hopeless task if he fancied it possible to make a disciple of me to his maxim that the present was the age of experiment, when I found that he himself made so many assumptions and suppositions, and this too with the air of a man who fancied that all was still going forward according to the exact rules laid down by Bacon.

In this stage of the conversation I may remark that a long dissertation ensued upon the nature of the term experiment, and the limitation to which it must of necessity be subject in philosophical investigations,—my friend insisting that after experiment had furnished us with certain data, it became our province, and was in fact our duty, to draw what inferences we could from such data; and that were not this principle admitted, there would at once be an end to all interest in a pursuit from which the most noble faculty of the mind was excluded, and experimental philosophy would die a natural death,—that is, would expire, as all other philosophies had done before it.

I admitted very readily the propriety of the thing, but wished the line of demarcation to be drawn. I reminded my antagonist that our conversation had commenced on his part with stating that the present was the age of experiment, and urged this upon him till he at length admitted that nothing but strict mathematical reasoning ought to be suffered to enter into experimental philosophy, and that every optician that was not also a mathematician was a fool. Nay, he went still further, and insisted that the chemist who could not state all that he had accomplished, and draw further conclusion from all algebraically, in other words, that the philosopher who did not

possess a thorough and a perfect knowledge of those higher branches of the mathematics, infinite series, fluxions, &c. was little better than a schoolmaster, in fact that he was an ass.

These were certainly hard sayings in every sense, and I regretted exceedingly that I was compelled, out of sheer politeness, either to hear them, or,—breaking through all the most received rules of propriety,—in my turn, place my back against my friend, and leave the question as it stood, in doubtful duration. Not to suffer the conversation to degenerate into mere scandal, I next inquired whether he thought that any practical benefit had ever arisen from any other source than experiment or chance;—whether he fancied that Watt, for instance, who was not only a mechanic but a philosopher, ever laid much stress upon any qualities of mind besides those of invention and judgment:—that is, invention to discover, and judgment to apply?—I insisted that the mere operation of calculating amounted to nothing when weighed in the balance with either of these; that a small portion of geometry and algebra, with a large stock of the qualities previously dwelt upon, might probably lead us to many useful conclusions;—but that a mere mathematical philosopher was an anomaly; that these were in general the men who robbed genius of her gems to wrap them up in cobwebs, and who, although they did in fact handle perfect sciences, yet, when they attempted by means of these to draw conclusions respecting sciences which must always remain imperfect, merely made imperfection additionally obscure.

Having now given him once more, by my silence, an opportunity of proceeding, I was sorry to find that he still persisted in the possibility of accomplishing things and purposes that, to me, appeared altogether impossible for man to comprehend. He next blamed the teachers of youth for not giving a suitable degree of attention to the mathematics and experimental philosophy, in their schools; upbraided parents for their ignorance of mechanical philosophy, which, he insisted, they ought to teach their children practically, before they learnt their letters; and thought that mothers would do well to acquire some information relating to chemistry, in order that the rising generation might benefit by their knowledge, instead of deriving experience, only from their ignorance, as they were at present compelled to do.

On giving it as my opinion, that the limitation of time was an objection against striving to accomplish so much, and stating that none of these things could possibly be done, unless, by a stretch of capacity which I was by no means prepared to anticipate, or unless some genius of high dimensions should discover a method of prolonging our days, or of blunting our appetites for food and rest, which I thought a very unlikely occurrence, my friend became taciturn, and for a considerable

time preserved, what I deemed, a becoming silence. This appeared to me a most favourable omen at least, and I imagined that, by calm and uninterrupted reasoning within himself, he would be brought down to a standard at which we might come to some just conclusions. Having waited a length of time in this species of suspense, the event finally terminated in our shaking hands most cordially, and wishing each other a most friendly farewell,—even after the several times in our conversation that we had but just saved ourselves, by a timely period, from the fatal effects of that most fashionable of all experiments—a duel.*

ON THE USE OF MACHINES IN MANUFACTURES.

(For “The Birmingham Magazine.”)

“A great part of the Machines made use of in those Manufactures in which labour is most subdivided, were originally the inventions of common workmen, who being each of them employed in some very simple operation, naturally turned their thought towards finding out easier and readier methods of performing it.”

Smith's Wealth of Nations.

THE severe and unexampled distress which has overwhelmed the labouring classes during the last ten or fifteen years, has produced numerous speculations as to its origin. The overwhelming load of taxation, the encouragement given to foreigners, and the use of machinery, have each been declared to be the evil under which we, as a nation, were labouring. The idea that the use of machinery has been injurious, has been so prevalent that in many cases the people, rendered furious by their sufferings, have seized and destroyed all the frames, power looms, and other machines they could find. Differing in opinion as we do from those persons who think the use of machinery injurious, we will endeavour to examine the various arguments advanced in support of this opinion, and consider the general question of the use of machinery under every possible circumstance. It is urged against the use of machinery to the present extent, that it supersedes the demand for manual labour, and consequently deprives the labouring classes, the sellers of manual labour, of their means of existence. By the continual introduction of machinery, the power of production is so increased that in many trades one man can now effect as much by the aid of mechanical power, as twenty would be enabled to effect without it. It is then argued, if by the in-

* Having made out this draft of our conversation, as I hope, for the benefit of all men, and for the purpose of keeping down ardent spirits to the standard at which the world may, without fear of intoxication, drink deeply of their virtues, I make no apology to my warm and sanguine friend, for the liberty now taken with the hints with which his valuable society has furnished me; at the same time, I hereby give him notice, that he has henceforward and for ever full power granted him to make the same benevolent use of any sayings and doings of mine, provided that truth is not violated, and that his object is—not scandal.

production of such mighty powers, twenty times as much linen or cloth can be manufactured as could be manufactured before; that, in consequence, the demand for manual labour must be lessened in a corresponding degree, and the poor labourers, deprived of their usual employ, are thus left in a state of destitution, and compelled to accept any reward for their labour rather than endure the misery and starvation that awaits them. For the argument against the extensive employment of machinery, to possess any weight, it ought to be proved that mechanical improvements are perfected and brought to bear at once, and that the cheapness which must result from the reduction in the labour employed does not increase the demand.

Instead however of this being the case, in the first place it is evident to every one that improvements do not spring at once from the brain of their projectors, like Minerva from the brain of Jove, perfect in every part; but on the contrary, years elapse before the most fortunate and excellent inventions can be brought into use; and before they attain any approach to perfection, the original idea has been shaped, altered, and reformed, until it is often very difficult to discover to whom the greater part of the improvement belongs; and in the second place, it will appear certain to every one that the diminution of the labour necessary to the production of cloth, linen, cotton, or any other article, must lower its price, place it within the reach of a much more numerous class of consumers, and consequently greatly increase the demand. Thus then if the effect produced by the improvements in mechanical science be gradual, there can be none of those violent changes complained of,—there can be no instances of great bodies of labourers being at once deprived of a demand for their labour, and left to starve before they can obtain other employ; nor, if the improvement, by gradually lessening the amount of labour necessary to production, gradually lowers the price and increases the consumption, can the labouring classes be injured at all.

To simplify this, let us take an example. Suppose the linen trade in a country to require a certain amount of capital, and that a certain number of persons, say 400,000, are employed. The quantity of linen produced we will suppose to amount to 20,000,000 yards annually. Now by the invention of some machine, the same number of persons are enabled to make 24,000,000 of yards annually. Thus if the demand continues exactly the same as before, it would appear a necessary consequence that between 60 and 70,000 persons should be thrown out of employ. But would this be the case? If by the introduction of these machines the cost of production was diminished one-sixth, the master manufacturer or capitalist would, if he sold his goods for the same price, greatly increase his profit. The rate of profit in such trade having before been equal to the general rate of profits, and being now raised above

them, would cause fresh capital to be directly employed in the linen trade, and by competition would immediately lower the price of the articles now made by machinery, until the profit upon them was brought down to the general level. The consequence of this would be that the reduction in price would be so much saved by the consumers, who would be thus enabled either to purchase a greater quantity of these goods, or to expend the money in the purchase of other things; in either case an extended demand for labour immediately takes place. Besides this extension of the demand, in the first instance when the machine is being made, a new demand for labour is created to the extent of the cost of the machine. The introduction of machinery has hitherto been nearly confined to the manufacture of articles of general convenience and utility, as linens, cottons, cambrics, cloth, &c. It must be evident that the demand for all these articles is capable of being very much increased. Under the most favourable circumstances the great body of the people are, and must be, scantily supplied with them. Any thing therefore which diminishes the cost of production and lowers the price of these articles, must of necessity increase the demand. It is very likely therefore in the case supposed, respecting the linen trade, that the additional speed acquired in manufacturing, by lowering the price, would increase the demand, and probably even in a greater ratio than it increased the speed of production. This increase of demand, together with the demand for new labour in making the machines, would prevent the introduction of this new mechanical power in the case supposed, being injurious to the labouring classes.

Could it be proved that inventions became perfect at once, that machines were being continually brought into operation, increasing tenfold the power of production, then indeed the labouring classes would be injured by their introduction; because the violent changes and fluctuations would (even though the inventions were good in themselves) deprive the labourers of all steady demand for their labour. If the supply of a certain kind of goods could be at once increased twenty-fold, as the demand would require time to increase and adjust itself, the labouring classes might die of starvation in the intermediate time; but instead of these violent and sudden alterations, the improvements are gradually introduced, then the demand may keep pace with the increased means of supply, and the only effect produced may be that many things which before were difficult of production and high priced, may be rendered easy of production, and by their abundance add to the comfort and convenience of society.

There may certainly be exceptions to this principle. In some instances, persons would be injured by the fluctuations caused by these continual improvements, but if they would

generally be beneficial, it is no argument against the principle that partial cases have occurred, in which loss was sustained in consequence of its introduction. The general good, the greatest happiness of the greatest number, ought to be our aim. By acknowledging any other, we oppose ourselves to all kinds of improvement. No improvement can take place without injuring some one, who has been used to follow an employment which the improvement destroys, or materially diminishes.

There are many causes in operation to render those improvements which very materially save labour, certain to increase the demand either for the same article, or other articles the produce of labour. Thus, if a manufacturer has been used to employ a certain amount of capital in paying the wages of his workmen, and if by the introduction of some mechanical improvement, he is enabled to manufacture the same quantity of goods, with one-third the number of men he has been used to employ, then the surplus saved to him, after buying his machines, is liberated from any productive use, and is no longer of use to its owner until it be employed. State the capital so employed in paying wages, to be in the first instance, £60,000 per annum; when the machine was being made, as the same number of men were employed as formerly, there would be as before noted, an increased demand for labour; but when the machinery was erected, as one third of the men would now be enabled to manufacture the same quantity of goods as were before manufactured by the whole number, and as £60,000 per annum was employed in paying wages to the whole number, the reduction in the number of men would lower this sum to £20,000. Thus, then, £40,000 of capital would remain to pay the cost of the machinery. If the make and repair of the machinery cost that sum, there would be no decrease in the demand for labour. The same sum of money would be paid; two-thirds of it would go to the machine makers, instead of being paid to the manufacturer of the goods made with the machines. This change would be of no benefit to the manufacturer, and would never occur. If we say that £20,000 of the £60,000, would, after the introduction of machinery, be paid as the wages of labour, and £10,000 as the expense of the machinery, it is clear that the manufacturer would only have £30,000, instead of £60,000, as at first. It would be very improbable that the capital of £30,000 should produce the same amount of interest as the £60,000 did before, else the rate of profits would be higher in this particular trade, than the average rate of profits, and would induce competition. Thus, then, if the £30,000 did not produce so great a return of profit as the £60,000 produced before the alteration, the manufacturer would be injured by the alteration, without he employed productively the remaining £30,000 of his capital. And even if the £30,000 did produce for a time, the same yearly profit, is

it possible to suppose that any man would leave a sum of £30,000 totally unemployed and useless, and deprive himself of all advantage from being its possessor. Yet if he employed it himself in extending his old trade, or in commencing another, he would in either case, cause a new demand for labour equal to the decrease caused by the introduction of the improved machinery. If, on the contrary, he lends the money on interest, it would be because it must be productively employed by the borrower, who could not want money, and give interest for it, to lie idle.

If this reasoning be correct, it will appear, that though the use of machinery, even when it suddenly and greatly increased the power of production, may divert the demand for manual labour into new channels, yet that it can never destroy or ultimately lessen its amount.

But it may be fairly asked how is it proved that there would be means for the employment of the capital thus continually liberated?

To this question it may be answered that, if the improvement be in the manufacture of some article of general utility, as cloth, linen, cotton, &c. then the reduction in its price would cause an extended demand, and supply this means of investment. If, on the contrary, the improvement should decrease in a ten-fold degree the manual labour necessary to the manufacture of some article, of which a sufficient quantity has been already supplied, and which does not admit of an increased demand, what then would be the consequence? Would not the introduction of machinery in this instance, lessen the demand for manual labour? Supposing there to be an article answering this description, then the price would *either* be lowered in consequence of the smaller quantity of labour necessary to its production, and this by causing a saving to the consumers, would enable them to expend a greater sum of money on other things, *or*, the master's profit would be increased, and this by adding to his riches would enable him to spend a greater sum of money on his furniture, clothing, wines, horses, servants, &c. all of which would cause a fresh demand for manual labour.

What is it that enables the inhabitants of Europe to enjoy so many more of the comforts and luxuries of life than can be enjoyed by the ignorant and barbarous inhabitants of the interior of Africa? Nothing but the better distribution of labour among them, and the skill they possess. The total amount of goods produced is greater, and consequently a greater amount is consumed by all. For this greater power of production we are mainly indebted to the aid of mechanical power, and though the various improvements have enabled man to effect ten times as much by his labour, yet the increasing wants and desires of society have ever kept pace with these improvements, and by the increased demand, kept the increased productive powers in full activity.

If the aid of machinery, by increasing ten-fold our means of producing the necessities and conveniences of life, has not hitherto decreased the demand for human labour, why should its increase do so at the present time? If, when the quantity of corn, cattle, clothing, houses, &c. in fine, the total amount of things produced by the whole labour of the kingdom, might be said to be of the yearly value of one hundred millions, the people were miserably fed and clothed, and lived in a manner barely sufficient to preserve existence, without the comforts, the conveniences, or even what we now term the necessities of life, and if when the total amount of produce may be rated at two hundred millions, we find the people better fed, better clothed, and the poorest among them enjoying conveniences, to which the richest were at the first period strangers, if this be the fact, and an appeal to the history of every country will prove its truth, do we not perceive that the general consumption of the articles produced, must have increased with the increased productiveness of labour? If, then, the power of consuming increases with the increase of the power of producing, how can labour ever be unemployed? Or why, if the power of machinery has not yet produced goods faster than they can be consumed, why will it do so should it still continue to increase?

If we consider the condition of one of the savage tribes in the interior of Africa, we shall find the mass of the people living in a state of great wretchedness. Their food of the coarsest kind is scantily supplied, their clothing generally consists of the skin of some animal rudely wrapt round the body, and their habitations are small huts, not sufficient to preserve them from the inclemency of the weather, and totally destitute of every article of convenience and utility. The land on which such a tribe rather exists than lives, is generally suffered to be without cultivation. The fruits as they spring up naturally, and the beasts of the field taken by hunting, are the only food of the people.

Yet these poor ignorant creatures are not destitute of the desire to enjoy the comforts, conveniences, and even the luxuries of civilized society. Knives, guns, hatchets, &c. for their use, are greedily purchased at enormous prices when an opportunity offers, and even glass beads and the coarsest toys are eagerly bought of European traders. Here we perceive that it is not the absence of desire, but the absence of the means of gratifying that desire that is wanting. Now let us suppose, that by the aid of machinery, this tribe of savages suddenly became possessed of the means of manufacturing for themselves, guns, swords, knives, hatchets, clothing, and ornaments, should we not find them desiring and capable of using these articles of convenience and luxury of which they now were possessors? Most assuredly we should; and if we admit that the desires and habits of a tribe of ignorant savages are capable of increas-

ing with the means of gratifying them, why should we not admit that the habits, wants, and desires of the people of civilized Europe are capable of a similar extension? If we can suppose that untutored and ignorant savages can acquire at once, the desire for the comforts and luxuries of civilized life, and extend ten-fold their consumption of them, *how* can we suppose that the desires of nations trained in the lap of luxury, and used to the enjoyment of every thing that can gratify the taste and imagination, will remain stationary? Yet, unless we do admit this, unless we find that the wants of men *do* remain stationary after arriving at a certain height, and also find that this certain height has been attained, we can make out no case against the extensive use of machinery. Unless we prove that new demands for labour will not arise to occupy the labourers thrown out of employ by the use of machinery, we advance no valid argument against its use. If labourers as soon as they are able to manufacture more of one article than is wanted, are employed in manufacturing some other, how can they be injured by the use of machinery? If as soon as one want is gratified in the mind of man, another rises to supply its place, what reason is there to fear that the power of production will ever be too far extended?

If we consider the present state of our own country, we shall find the inhabitants living in luxury, and, in the total, enjoying every article of convenience and comfort; the poorest among them, except the veriest paupers, possessing beds, chairs, watches, knives, clocks, and other articles of utility, which even the richest in a state of barbarism are in want of. But let us look back at the state of things five hundred years ago, and we shall find a very different appearance present itself. Then, the nobles in their castles, notwithstanding their rude magnificence, were strangers to many articles of comfort and necessity, which the improvements of after times have rendered so plentiful that they may now be found almost in every cottage.

As the general consumption during this long period has kept pace with the increase of production acquired by the use of machinery, and as many thousand persons are now employed in the making of articles which were then unknown; as new wants, new wishes, new desires, have sprung up with the means of gratification, is it not reasonable to suppose that the same increasing demand will still keep pace with any extension of the means of supply by reason of mechanical improvements?

If we look to the history of any commercial nation, we shall find its commerce increasing by slow and gradual degrees, as the skill and industry of the people gradually become greater; and as they acquired greater wealth to supply the means, we shall observe the wealthy class indulging in a luxurious and splendid style of living, and supplying a demand for articles to gratify these luxurious habits, creating and stimulating the pro-

duction of every thing that can add refinement and elegance to their clothing and habitations. And will not this desire for splendour and elegant and imaginative enjoyment continue in operation under every circumstance? Shall we not find new demands for labour to contribute to this sensual enjoyment as there arises new means of purchasing it. If we found men as they acquired wealth still continuing to live as before, if we found them, after toiling to acquire money, obstinately refuse to enjoy it, then we might affix some bound to the demand for human labour? But do we not on the contrary find that men as they acquire fortunes, always increase their expenses, and that they keep more horses, servants, and carriages, and expend more on their houses, furniture, and clothing? Do we not find some classes of men by reason of their poverty, living on a scanty allowance of the simplest food, with clothing barely sufficient to serve the purposes of decency; and do we not find other classes rioting in luxury, the whole world traversed to supply choice food for the gratification of their appetites, the production of the most distant climes meeting together in their wardrobes, and their houses, which rival palaces in splendour, displaying the united talents of the architect, the sculptor, the painter, and the jeweller.

It will be long before this height of demand can be generally attained, yet would not all acquire the same degree of splendour if they possessed the means? Though one is rich and the other poor, both have the same desires.

It is evident then that the use of machinery must increase the real value of the labour of the community, by increasing the quantity of things made, the produce of labour. This must result as a necessary consequence, unless a part of that labour be unemployed. For if the introduction of any mechanical power, enables one million of men to make or manufacture as much as two millions could before, then the quantity or real value of the produce of their labour must be doubled; but if from any cause only half a million of men are employed after the introduction of this improvement, then as the half million would manufacture just as much with the aid of machinery, as the one million did without, exactly the same quantity of goods would be produced. In this case the country would not be enriched, while the labouring classes would be injured by being deprived of half their usual employ.

We have endeavoured to show in the foregoing part of this essay, that the introduction of machinery under ordinary circumstances, can never produce this effect. By the use of machinery to increase the speed of labour there must be a saving somewhere. If that saving be to the consumer, by reason of the reduction in price, he is enabled to expend more money on the purchase of articles generally, or, if it be a saving to the master manufacturer, by reason of increased profit on his capi-

tal, then he is enabled to expend more largely, and is sure to do so, for we have seen that his money is of no use unless employed. In either of these cases there must be a new or extended demand for labour.

The introduction of machinery then does increase the gross product or total amount of things made. And if it does this, it must assuredly be of advantage to the labouring classes. There is no standard to measure labour so true as the amount of things produced. If this amount be small then labour is of little real value, but if the amount of things produced be large, then labour is valuable. If 100 men produce 100 quarters of corn yearly by their labour, they will have, if it be equally divided, one quarter each; but if they can by reason of some improvement, produce 200 quarters of corn yearly, then their labour is of double value, for each man may have two quarters instead of one. The same rule which is true with respect to individual cases, is also true with respect to nations, and therefore whatever increases the total amount of things produced, increases the fund out of which labour is paid and benefits the labourer.

The only objection to this conclusion is, that improvements in speed may by possibility increase faster than the demand can keep pace with them. This would cause part of the labouring classes to be deprived of employ, and prevent the total amount of produce being greater than before. This however is a case that never did occur to any mischievous extent, and in all probability it never will. Even should such a circumstance occur, the demand has a natural tendency to increase to the same degree, only the one may be some length of time in advance.

It will appear then from an examination of the subject, that the use of machinery is not capable under any circumstances that have yet occurred, of injuring the labouring classes of society. Consider the question how we will, it does not appear that the application of mechanical powers to commerce, can lessen the demand for human labour.

But it may be argued that many things look well in theory, which will not bear the test of an appeal to fact. We will therefore examine the facts which bear on this subject, and we shall find that instead of their being in opposition to the principles laid down in theory, they support them and prove their correctness. It will be objected by many persons, that even admitting the principle that the use of machinery cannot lessen the general demand for labour, yet it may injure the labourers employed in manufacturing the things by manual labour which the improvements cause to be done by machinery. It is said, and justly said, that it will matter little to the poor labourers, turned adrift perchance in their old age, without the means of subsistence to learn new trades, it may be truly said that it will matter little to them to know that the aggregate demand

is likely to be increased, if they are deprived of the means of existence. "While the grass grows the steed starves," says the old proverb, and if the introduction of machinery has occasioned these evils it has to a certain extent been mischievous. We have stated in a former part of this article, that mechanical improvements must from their nature be of slow progress and partial in their effects, and that consequently this evil would not occur. An appeal to facts will enable us most completely to prove this assertion, and will prove that the trades to which they have been peculiarly applicable have increased faster than those trades in which machinery has not been used.

In or about the year 1760 the amount of cotton wool used in the cotton manufactories was 4,200,000lbs. At this period the cotton trade was in its infancy.

About this time many scientific men directed their attention to the introduction of machines for spinning, carding, and various other uses in the cotton trade, and in 1787 many improvements had been introduced, increasing very much the speed and excellence of the workmanship. During the twenty-seven years these improvements were being introduced, the demand continued to increase rapidly. The attention of mechanists has been directed very much to this trade, and continual improvements have been made up to the present time.

Thus, then, the use of machinery has been more than sixty years in attaining its present degree of excellence. Now, if the use of machinery in the cotton trade had thrown the workmen out of employ, they would have had ample time to learn other trades. The increase of speed, instead of being acquired at once, has been gradually and slowly attained.

If, as before contended, the use of machinery increases the general demand for manual labour, even though it decreases the demand for it in the trade to which it is applied, still, we say, as the effect has been gradually produced, the workmen would have sufficient time to adapt themselves to circumstances. But the use of machinery in the cotton trade has increased the demand for goods faster than it has increased the speed of manufacturing them.

It appears that the total amount of cotton used in manufactures, was in 1765, 4,210,000lbs. but in the year 1823, the amount used had increased to 150,000,000lbs. or as 1 to 38. The value of the cotton goods exported at the first period, viz. 1765, was £223,000, while in 1823, the exports amounted to £26,000,000, or as 1 to 117.* Now supposing the increase

* The following statement, copied from the British Encyclopædia, shows the increase in the quantity of cotton used :—

<i>Amount of Cotton Wool used in the Manufacture.</i>		<i>per lb.</i>	<i>Supposed value when manufactured.</i>
1763 to 65, lbs.	4,200,000 . . .	8s.	2,000,000
1787	22,600,000 . . .		7,500,000
1804. 5, 6,	59,900,000 . . .		14,000,000
1821 to 23,	153,700,000	5	38,000,000

of speed gained by the use of machinery, to be twenty-fold, we find the trade has increased so much, that it would now require nearly twice as many men as were at first employed, even with the aid of machinery, to manufacture the amount wanted to supply the increased demand.

But this allowance of twenty-fold, for the aid of machinery, is undoubtedly too high. No advantage in speed would be gained by clerks, agents, &c. and when allowance is made for these classes, we shall find it very much diminish the rate of speed gained.

We have seen that the price of every article is made up nearly of the wages of labour and profit; and we have also seen that profits can never for a long period be much higher in one trade, than the average rate of profit in the whole. If then we take the value of the cotton goods manufactured at the two periods, to show the amount of wages paid for labour, we shall find that there has been a great increase in the wages paid to the labourer.

In 1765, the value of the cotton goods manufactured was rated at two millions. In 1823, it was more than thirty millions. Now if we say that only one-half of the price of cotton goods is made up of the wages of labour, that is, that one-half of the sum the goods were sold for, was paid by the master to the workmen as wages: if we allow this proportion as wages, which is assuredly too small, we shall perceive that, of the two millions above spoken of, one-half would have been paid for wages; but of the latter sum of thirty millions, fifteen would have been paid on the same account. Thus then, considering the trade to which machinery has been applied, perhaps to ten times the degree it has been to any other, we find that fifteen times as much money must be paid as wages; the other fifteen millions, the masters' profit, cost of raw cotton, &c. must, as we have seen, be employed in paying new labour.

There is little doubt that the examination of any other staple trade in which machinery has been extensively applied, would show nearly as favourably; but to go into a general examination would occupy too much time, and that too without any advantage being likely to result from it. It may not be amiss however to notice that, while the total exportation of British produce has increased about five times, the exportation of cotton goods has increased 117 times, and that while the increase

The price of raw cotton is about 6*d.* or 8*d.* per lb. the addition, therefore, is the wages of labour and profit. India wool has been spun into yarn, value £5 5*s.* per lb. and when wove into muslin, and ornamented in the tambour, has been increased in value to £15—a return of 5900 per cent. on the value of the raw material.

It will appear surprising, that the average price of the cotton per lb. when manufactured, should be now half as much as in 1780. This can only be accounted for by supposing that the demand for the better sorts has very much increased, in consequence of the increase of wealth in the higher and middle classes of society. It is well known, that the price of the common sorts has decreased in a much greater degree.

in the coach making trade is four-fold, and in the iron trade nine-fold, and while in some other trades it has been from four-fold to ten-fold, the increase in the cotton trade has been, as we have seen, thirty-eight-fold.

The very extensive use of machinery in the manufacturing of cotton, is generally cited as their strongest argument, by the objectors to the use of machinery; but we see that an appeal to facts proves that it has been advantageous to the workmen themselves, and that the condition of this flourishing branch of commerce proves the truth of the principle before laid down, viz. that the increased speed, by lowering prices, is certain to cause an increase in the demand. *Giles*

ETERNITY.

THOUGHTS ON HEARING A PASSING BELL.

OH, how that bell strikes thrilling on the ear !
 How solemnly a warning it conveys
 To heedless Man, of that last scene, when all
 The treach'rous fantasies of earth-born Hope,
 And all its gilded, empty dreams of joy,
 Shall fly before the dread reality
 Of that momentous hour, when on his eye
 Shall burst an infinite Eternity,
 Incomprehensible, unfathomed !
 Who can its depths define ? Weak, feeble Man
 Cannot e'en measure the exhaustless sum
 Of years that but the very threshold forms
 Of that immensity of space, which far
 Exceeds all comprehension ! How then can he,
 On vain, presuming wing, attempt to soar
 Into the mighty region, whose bounds recede,
 As human thought essays to wander o'er
 Its measureless extent ! To Him, alone,
 Creator of Creation ! who produced
 From nought this habitable globe, and those
 Bright worlds which gem the vast expanse above,
 Are known the limits of Eternity !——
 The knell still sounds ! How mournfully it speaks,
 Proclaiming Man's irrevocable doom !
 Oh ! who upon life's awful bourn can muse,
 Striving to pierce the impenetrable gloom
 Which separates the deathless spirit
 From this its fragile tenement of dust,
 And feel no tremor creeping round the heart ?
 In that dread hour, when Nature shrinks aghast,
 And fears to venture on a world unknown,
 May smiling Mercy hover round my bed,
 To ope for me the darksome veil which shuts
 From earthly vision all beyond the grave,
 And lead me to the bright abodes on high !

THE SPECTRE OF DUNKENANE.

A TRUE STORY.

“ON whom does the office of story-teller devolve to-night?” exclaimed Henry Alphonsus De Mowbray, as the gentlemen of the K—— Infantry Volunteer Corps crowded to the guard-room, flung aside the rustied weapons, with which they had been performing their nightly duties, and comfortably seated themselves before a smoking tumbler of whisky-punch. At the period of the above exclamation, the South of Ireland was in a state of partial commotion; the Insurrection Act had been proclaimed throughout the several districts; the *Habeas Corpus* had been suspended, and the wretched peasantry, excited by an unparalleled system of persecution and of individual hardship, and moreover, instigated by the secret emissaries of Government, had become so far uncontrollable as to render an accession of military force necessary, for the preservation of property and the security of lives. The tocsin of alarm had sounded through the land; every athletic and able-bodied man was a *Whiteboy*, and every farmer who rode a better horse, or wore a better coat than his fellow-serfs, was a leader of the disaffected—a regular Captain Rock! Tithe-proctors were reaping the wages of their unhallowed employment: night after night, the peaceable were barbarously mutilated, and the cattle as barbarously houghed; and every chapel in each parish was adorned with innumerable cautions and notices from the Rockite party.

Under this state of things, the independent and loyal gentlemen of every hamlet, found it convenient to unite in volunteer corps, armed by the Lord-Lieutenant, and disciplined by any half-pay Major, who would assume the trouble, thus hoping to be enabled to lead the peasantry to chains and to death, or to ensure their own safety against the imaginary exploits and the threatened attempts of the exasperated multitude. In the town to which I advert, no less than two of these gallant, and *useful* and patriotic bodies existed; the one—cavalry, mounted on their untrained hunters, little skilled in the use of the sword, and attired in a uniform that would have disgraced even the yeomanry of *Tullietudlem*;—the other, infantry, composed of all those enthusiastic and irresistible warriors, who, although not actually able to enrol themselves among the mounted squadrons, were determined to serve their country in the *best way they could*; and if not effective, they would at least have the glory of nobly adventuring their lives in the massacre of a few peasants, who had been goaded into desperation by the very same system that designated them as “hereditary bondsmen,” and disgracefully excluded them from the privileges to which, as the subjects of a free constitution, they were

entitled. Urged on by these laudable motives, all the young and inconsiderate aspirants of the town of K—— might have been seen on their nocturnal patrol, disturbing the dreams of the more rational, as awfully and heavily they tramped along the flags, and performing prodigies of valour against the innocent pigs, who sometimes strayed across their path. Pistols and muskets that had grown venerable with the disuse of centuries, might have been seen issuing from their slumbers to awake in vengeance on the devoted carcasses of the misguided countrymen; swords that had been tempered with the suns of Egypt and with the blood of the Peninsula, might have been seen brightening for the use of domestic war; while limbs that had become torpid in the caresses of inactivity, and eyes, that had never before learned to blaze, might now have been seen bustling along with all the vigour of their mighty dangers, and rolling in all the intelligence of their just alarms.

The night which more immediately interests us, was cold and dark; a division of the infantry volunteer corps had assembled to perform their wonted duties, and after half an hour's fatiguing patrol had now —— matchless heroes!—retired for refreshment to the jury-room of a sessions court-house, which answered all the purposes of a guard-house for the illustrious defenders of the garrison.

“Come, E——, it is your turn;” continued De Mowbray, as he drank down the first tumbler; when the gentleman whom he had addressed, having imitated his example, drew his chair nearer to the fire, round which the warriors formed the segment of a circle; and looking behind him, as the night wind whistled more audibly through the crevices of the door, indicated that he was not unwilling to discharge the function allotted to him. It was “the hour of witchery,” the room was lofty, sombrous, and chilly; and assuming that awfulness, and that mystery of feature, which should accompany the narration of some horrific tale, of whose truth we ourselves are physically certain, and which conviction we wish to impress on the minds of our auditors, he thus began:—“Notwithstanding the innate dread of all supernatural appearances, which seems implanted alike in the heart of the knave and the coward, and notwithstanding the strength which these universal apprehensions acquire from the stories of the nursery and the tales of the foolish, there was no one who felt a greater disbelief in the probability of the existence of such beings than I at one time did. The legend of the peasant, the affirmation of the nurse, and the cautions of the superstitious, were equally indifferent to me. I should have travelled from one end of Ireland to the other, “from the Giant’s Causeway to Cape Clear, from the hills of Howth to the wilds of Cunnemara,” at the mid hour of night, and not have entertained a single apprehension from an encounter with any aerial adventurer; I would have visited a

fort, nor deemed it necessary to stop my ears to the charms of its fairy music, like Ulysses to the tones of the syren melody; when travelling on the road, I would have dared to look behind me, nor thought that I should there see any thing to appal or to terrify; nor would I fancy that every church-yard should send forth a greyhound to interrupt my progress, or that a legion of "good people" should be disporting in every whirlwind of dust that the gale would scatter from the road.

"Frequently when I expressed my incredulity of the numerous tales, which enlivened the winter's fire-side, some antiquated beldame, deeply versed in fairy lore, would request me in the most solicitous and imploring manner not to give utterance to such opinions; at the same time adding a prayer that I might never be made too fatally sensible of the truth of their asseverations. However I continued to laugh at their anxieties, and to mock at their cautions, until a few months ago, when the circumstance which I am about to tell, occurring, caused a considerable reformation in my ideas on that point.

"It was in October, and business having taken me to the village of M——, necessity obliged me to delay there later than prudence would have suggested; and notwithstanding the importunities of a friend, who warned me against the dangers of nocturnal travelling, I resolved on returning home that evening—a distance of about nine miles; and I do think that there are not in the country a like number of miles, equally barren and equally lonesome. I was alone, and the night already far advanced on its course, when I bestrode my Rosinante; and applying the stimulant of the spur, hoped, by the rapidity of my pace, to dissipate the mist of dark ideas, which was flashing across my mind. Notwithstanding my usual creed, I must confess that on this night, I felt a certain tremor, which ill accorded with my former professions. However all passed on without any particular accident, until I came to the neglected and desolate valley of *Dunkenane*; and here did the associations of spectres and goblins, ever connected with the season, come most forcibly upon me. There was not a house, nor even a mud cabin, within view; the rocky hills, bleak and uncultivated, rose gloomily on either side: the stars glimmered in cold and melancholy paleness, and a foreboding tremor unnerved my frame. My fears were absolutely unaccountable; I attempted to appease them, but in vain; they only continued to increase, until, having reached the middle of the hollow, I heard a deep and solemn voice call me by name, and desire me to stop. Not feeling disposed to comply with the demand, I rode on, and the voice again repeated the injunction. My hair literally stood on end; a chilly perspiration oozed through my bones; my horse began to snort with impatience; and I could even perceive that he was covered with one frothy sheet of foam and of sweat.

“Never shall I forget the sensations of that moment; my limbs grew stiff; my visions swam in cloudy indistinctness; my heart beat as though it were about to leave its seat; my tongue became incapable of forming a single sentence:

Obstupui steteruntque comæ, et vox faucibus hæsit;

and, rivetted to the spot, I was totally unable to proceed. I felt as though Heaven had decreed to punish my incredulity in some most signal manner; and wishing that the mountains would open, and receive me within their bowels, I awaited the event.

“In vain did I attempt to urge my horse to advance; it actually dropped under me, and, as it fell to the ground, the spectre stood before me! Tall, beyond the stature of humanity, it was, as far as I could discern, arrayed in a winding-sheet; its feet were uncovered, and a parcel of black ribbons waved dismally around its head. It looked on me with a look of pitying kindness; and as it bade me ‘not fear, for I was in the company of one who wished my welfare,’ my courage re-kindled, and I was even able to ask who or what it was?

“‘No matter,’ replied the spirit; ‘I am a friend. This is all I dare affirm—all it concerns you to know;’ and then entered into a long conversation, in which it informed me of some future dangers, disclosed to me the particular foibles and weaknesses of my disposition, laid open the most secret foldings of my soul; and after a discourse of more than two hours, during which it exhibited the warmest regard for my welfare, bidding me proceed on my journey, disappeared. By this time my horse had quite recovered its panic; and putting it to its utmost speed, I reached my destination, under a strange conflict of hopes and fears. Notwithstanding the late hour, the family, in expectation of my return, had not as yet retired. When I entered the room where they were seated, the glare of light being too overpowering, I immediately requested that they would extinguish the candles; but I scarcely had had time to desire it, when my debility became so great, that I sunk exhausted and in a swoon. The advice which the apparition communicated was such as no earthly being could have spoken; but it remains for time to develop whether the scene was reality, or merely the workings of my own imagination.”

Some years had elapsed since the narration of the above story, and the tale, had altogether escaped from my mind, when accident introduced me to the brother of the hero.—Among other topics of a desultory conversation, that of apparitions happened to be one; and recollecting the foregoing anecdote, I was particular as to the after-fate of Charles E.—The brother repeated the substance of what I have thus embodied, and added, that, extraordinary as it may appear, the

predictions of that night's spectre were afterwards precisely verified; that the very defects against which it had cautioned the sufferer, had proved to be the instruments of his destruction, and that a neglect of the counsels which it had bestowed, had mainly contributed to his subsequent misfortunes.

D. J. Lawlor

REVIEW.

HERCULANEUM, and other Poems. By Charles Room. London, Longman and Co. and J. C. Barlow, Birmingham; small 8vo.

THIS volume, from the pen of our young townsman, Mr. C. Room, has lately issued from the press. It is not often that juvenile poets can be favourably spoken of—they are for the most part vapid and trifling, and their works are consigned to the waters of oblivion, almost as soon as they appear. We confess we opened this volume with but very scant hopes of gratification. We were however pleasingly disappointed. It is as a whole very creditable to Mr. Room's talents, and we hesitate not to say, that, there are some verses in the volume which would not discredit the pen of a Moore or a Montgomery. We therefore hail Mr. Room's first attempt with satisfaction, as an earnest of what he will produce, when time has matured his powers.

Mr. Room has affectionately inscribed his volume to his parents.—The preface is written with good taste and modesty. The subject "*Herculaneum*," is certainly well chosen. The destruction of a thickly peopled city, by one of those calamities with which Providence, for unknown purposes, occasionally afflicts mankind, is indeed a tremendous catastrophe—and although ages have rolled by since the mournful event, the horrors of that dreadful scene can well be conceived. Our young Poet has not made so much of his theme as he might have done.—This poem shows little of compacted design, and is indeed nothing but a collection of beautiful verses strung together without much apparent connection, probably composed without view to publication in their present form. Of the three Cantos the second is by far the best. The verse,

"How frail is all that's beautiful on earth!
The fairest flow'rs seem loveliest as they fade;
Uncertainty gives beauty heavenlier birth;
As the bright sun, when threat'ning clouds invade,
With deeper, mellowed radiance, tints the glade.
The last sweet odours of the fading rose
Ask tears, that aught so beautiful *can* fade.
E'en love itself, when stricken, lovelier grows,
And gathers hope from hopelessness, and bliss from woes,"

is exceedingly beautiful. The three succeeding verses are equally good.

The following is an "exquisite morceau :"—

" — tenderness, chaste flow'r of heavenliest hue,
Loves not the sunless sky and clouded blue
Of chill adversity—nor frequent blows
Where deep despair distils th' ungenial dew
Of apathy—nor its rich fragrance throws
Where loveliest natures learn deep selfishness from woes."

The lines—

" 'Tis sad to think that voice is silent now,
That lull'd our cradled infancy ; that hush'd
Our little sorrows ; taught our knees to bow,
Our tongue to lisp in pray'r ;—those eyes that gush'd
With pity, dim ;—and quench'd that love that rush'd
Our griefs to soothe ; and as the willows wave
Over that sacred earth, when all is hush'd,
'Tis sadly-sweet with filial tears to lave
The mournful spot, and deck with flow'rs a mother's grave,"

do equal honour alike to the head and to the heart of the Poet. After the disgusting and frontless immorality, profaneness and scurrility, of the "*scribblers*" who have been prostituting their talents and wearying the town with their rhymes, it is refreshing to meet with one who is neither afraid nor ashamed to express and avow those kindly feelings that do honour to our nature.

We could however point to many blemishes. The conclusion of the third verse, Canto I.

" 'Thrice glorious sight !—Vesuvius I do scan !
Haste ! sisters, haste ! and well we'll execute the plan ! "

is very poor. We also object to the repetition throughout the volume of the word "*sheen*." We think also that the phrase "*impious mirth*," verse XIV. Canto II. is not justified by the context ; *brutal* "*mirth*" would have been better. Out of tenderness to a young Poet we refrain.

There are some extremely pretty verses at the end of the poem, on various subjects. The one on "*Pleasure*" it is a *pleasure to read*, and therefore we will give it our *readers* in a future number.

Upon the whole, we have risen from this volume with the most favourable impression of the author's talent, and with the highest respect for the religion without cant, and for the amiable and unaffected spirit which he has exhibited.

The typography is equal to any that has lately emanated from the Birmingham press, formerly so justly distinguished, and does great credit to Mr. Barlow, the printer of the volume.

Drake.

Memoirs of the Life, Writings, and Character, of the late JOHN MASON GOOD, M.D. By Olinthus Gregory, LL.D. 8vo. pp. 472. Fisher, London, 1828.

AN attentive consideration of the history of the literary world would forcibly impress on us the axiom, that a man's success in science or the arts, no less than his moral character, is in a great degree dependent on circumstances. The eminence of a master can only be attained, by dedicating the abilities, the judgment, the very feelings, of the mind, to an individual object. Whilst of some it may be said,

“ Chill penury repress'd their noble rage,
And froze the genial current of the soul,”

the talents of others have been engrossed and overwhelmed by the anxious cares of life. “ The wisdom of a learned man cometh by opportunity of leisure ; and he that hath little business shall become wise.” The extensive acquirements of the subject of the memoir before us, were united with such sound judgment and so refined a taste, that we are compelled to allow he wanted but this “ opportunity” to have arrived at the first rank of any department of knowledge which engaged his attention.

Dr. Good's family was highly respectable ; for several generations they had carried on a large shalloon manufactory, at Romsey, in Hampshire. His father, a Minister of the Gospel among the Independent Dissenters, settled at Epping, in Essex ; where he married a niece of the Rev. Mr. Mason, the author of the deservedly popular “ Treatise on Self Knowledge,” and after whom the Doctor was named. This lady dying soon after his birth, he was indebted to his father's second wife for those maternal instructions which frequently have so much influence on the future life. It is recorded of Mrs. Good, “ that she discharged the duties which devolved upon her, with so much prudence, affection, and delicacy, that many years elapsed before John Mason Good discovered with equal surprise and regret, that she was not actually his mother.” The Rev. Mr. Good was in the habit of recommending to his pupils the practice of keeping a common place-book, on the plan of Locke ; the fruits of this system are discernible in the copiousness and aptitude of the quotations with which his son illustrated his critical works. At the age of fifteen, he was apprenticed to Mr. Johnson, a surgeon of Gosport ; this gentleman's health declining, he took for his partner, Mr. Babington, who has since gained great reputation in the metropolis, as a physician. At the expiration of this term, Dr. Good entered into partnership with a gentleman of Sudbury, who soon left the business entirely to his care.

By imprudently becoming bail for some friends, his circumstances were considerably embarrassed ; and though a kind

relative offered to advance the whole sum, he chose rather to rely on his own literary exertions for the principal part. Mr. Good's endeavours were most persevering and diversified: tragedy, comedy, poetry, translation, philosophical essays, were each tried, and each failed in producing the wished-for benefit. At length, under a prospect of relieving his difficulties, he formed a connexion with a Surgeon of London; but through the malignant envy of his partner, the business failed, and the partnership was dissolved. His father-in-law again assisted him, though Mr. G. still shrunk from accepting the whole of the proffered aid. He now attracted some share of public notice, by winning the premium of twenty guineas offered by the Medical Society for the best dissertation "On the Diseases most frequent in Workhouses and similar Institutions, and the best means of cure and prevention."

Notwithstanding the claims of an increasing business, Mr. Good found time to compose his "History of Medicine, so far as it relates to the profession of the Apothecary." This work, written at the request of the Pharmaceutical Association, of which he was a member, was of great service in turning the attention of the public to the baneful effects of the empirical ignorance at that time so prevalent. In connexion with this subject Dr. Gregory gives some amusing anecdotes, two or three of which we shall extract.

"A man practised surgery and pharmacy, no farther from London than the Village of Beckenham, whose whole medical education consisted in having been 'stable-boy, for two years, to a Surgeon in that neighbourhood.' At Uckfield there were *three* 'grocer-druggists' who prescribed, and in cases of difficulty applied to their London drug-merchant for help. A druggist at Croydon, after labouring hard to ascertain the precise meaning of the words 'cucurbita cruentia,' discovered at length, with the kind aid of an equally learned disciple of Æsculapius, that they denoted 'an electric shock.' A medical gentleman at Worcester prescribed for his patient as follows:—'Decoct. Cascarillæ oz. vii. Tinct. *ejusdem* oz. i.' This prescription was sent to a druggist in that city to be made up. The shopman who had the principal care of the business, having sought in vain for a phial labelled *Tinct. ejusdem*, sent to the shops of other druggists to procure it: but the search was fruitless, there was no *Tinct. ejusdem* to be procured in the city of Worcester, and the prescription was actually returned to the physician, with an earnest request that he would substitute some other ingredient for this scarce tincture!"

The study of languages also engaged a considerable share of Mr. Good's attention, and the eminent success with which he prosecuted his researches into their origin, bears witness to the extent and depth of his critical acumen. Nor did he give himself solely to what are called *par excellence* the learned languages; besides these, he was master of the French, Italian, Portuguese, Spanish, German, Arabic, Persian, Sanscrit, and had made some advance in the study of the Chinese. Giving

proofs of his acquisitions, both by private communications to his friends, and by articles in some of the Reviews.

We now come to his greatest work, the Translation of Lucretius "*De Rerum Naturâ*;" of which we before possessed no adequate version. Although its poetical beauties are of the first order (indeed if the author had lived in the Augustan age he would have proved no mean rival of Virgil) yet his work is principally interesting to us, as a detail of the system of Epicurus, which numbered some of the greatest names of the ancients, and perhaps it may be added of the moderns also, amongst its supporters. More than the mere idea of several of the discoveries for which we take so much credit, may be found in this Roman; as instance, the tides, the constitution of the milky way, the circulation of the blood, the sexual system of plants, &c. The numerous quotations from Lucretius, the praises which are lavished on him, by Cicero and others, are a sufficient test of the esteem in which he was held by his countrymen.* We question if any of the ancients has been so faithfully "done into English." The remark of the celebrated Bentley to Pope, "Sir, your book is a very pretty book, but pray don't call it Homer," might be applied with too much justice to the major part of our translations. To an intimate acquaintance with the different systems of the ancient philosophy, Dr. Good added a thorough knowledge of the modern improvements in science and a sufficient power of elegant versification. As a specimen we present our readers with the rendering of those beautiful lines commencing,

"*Suave mari magno turbantibus æquora ventis,*"

"How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman's toil!
Not that another's danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view
Contending hosts, and hear the clash of war!
But sweeter far on Wisdom's height serene,
Upheld by Truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
For ever wander in pursuit of bliss;
To mark the strife for honours and renown,
For wit and wealth, insatiate, ceaseless urg'd,
Day after day, with labour unrestrain'd.

* The compliment paid him by Manilius,

"*Solvit miracula rerum,
Eripuit Jovi fulmen, viresque tonanti,*"

is remarkable as having furnished the hint of the celebrated verse of Turgot:

"*Eripuit Jovi fulmen, sceptrumque tyrannis.*"

We believe the plagiarism is better known than the original.

O wretched mortals ! race perverse and blind !
 Through what dread dark, what perilous pursuits,
 Pass ye this round of being !—know ye not
 Of all ye toil for, nature nothing asks
 But for the body freedom from disease,
 And sweet, unanxious quiet, for the mind ?”

The body of notes appended is an evidence of the Doctor's industry and discrimination. They form one of the most valuable comparisons of ancient and modern knowledge which the English language possesses. The way in which the work was prepared for publication is perhaps unparalleled in the annals of literature :—

“The translation itself was finished in October 1799, having been carried through in a way very unusual with works of such magnitude : *it was composed in the streets of London during the translator's extensive walks, to visit his numerous patients.* His practice was to take in his pocket two or three leaves of an octavo edition of the original (I believe, that of *Marchetti's*), the text being corrected by collation with Wakefield's ; to read over a passage two or three times as he walked along, until he had engraven it upon his ready memory ; then to translate the passage, meditate upon his translation, correct and elaborate it, until he had satisfied himself. Having accomplished this, the bare sight of the original brought to mind his own translation, with all its peculiarities. In the same manner would he proceed with a second, third, and fourth passage ; and after he had returned home, and disposed of all his professional business, he would go to his standing desk, and enter upon his manuscript so much of the translation as he had been able to prepare satisfactorily. While he was carrying on the translation, he was also levying his contributions towards the notes ; a part of the work, however, which called for much more labour, and occupied far more of his time.”

The Biblical Translations of our Author are distinguished by the immense mass of information which his indefatigable research enabled him to embody in the notes. He published the Song of Solomon, or Soloman as he contends it ought to be spelt, with a literal and rythmical version on opposite pages. Dr. G. attempted the Book of Job after the same plan ; but having accomplished the first five chapters, he was so dissatisfied with his performance, that he afterwards confined himself to the prose translation. In this he did right ; the grandeur of the inspired writings is not to be heightened by the stilts of blank verse, nor their simplicity increased by the polish of rhyme.

The “Book of Nature” is not so well known as its merits deserve. Originally delivered in the form of lectures to a fashionable audience, its lively and fluent style admirably adapts it to the general reader. As a Medical Writer, his works are daily gaining reputation, and bid fair to become text books for the profession.

In the latter part of his life, Dr. Good obtained the diploma of M.D. from Aberdeen, and had a very considerable share of

practice. He closed a valuable life on the 2nd of January, 1827, in the 63rd year of his age.

Dr. Gregory's elegant tribute to the memory of his friend, contains a great deal of miscellaneous instruction, which will be generally acceptable. His remarks on the necessity of a revision of our version of the bible are extremely interesting, and deserve the serious attention of our hierarchy. All mothers should read the extract from Dr. Good, on *Entasia Rachybia*; it would spare their daughters much suffering, and themselves much anxiety. Our readers will find it a biographical sketch, from which they will reap amusement and information, and above all, an example of great mental powers consecrated by piety towards God, and benevolence to man.

CORRESPONDENCE.

RISE OF TOLERATION.

MR. EDITOR,—As an old inhabitant of Birmingham, I congratulate you on the success of your labours; for the honour of my native place, I am glad to see that in this age of improvement, we are not behind our neighbours; Liverpool has its Kaleidoscope, Glasgow, I believe, supports two or three Literary Periodicals, even Bristol, plodding Bristol, that dull-est of commercial cities, has its Monthly. Surely, Sir, we can command native talent sufficient for such a purpose; surely, this town, which more than any other owes its prosperity to genius and science, will not tamely see itself outdone.

Has Hazelwood produced no one willing to strike a blow for the honour of Birmingham? Let yours be the Ulyssean Bow with which our young men may try their strength. I hope to see your next Number an interesting miscellany, which every one may take up with a certainty of being amused, and no one lay down, sore at finding some particular tenet roughly handled. Knowing that Editors are sometimes at a loss for some trifle to fill up corners, I have penned the following lines, which, in the absence of better things, may be thought worthy of insertion.

Your readers will all know that the first who settled in North America in any numbers, were driven from England by an intolerant establishment, seeking to force the consciences of all to accept the same standard of faith in matters the most unimportant. They were the victims to a fruitless pursuit of that *ignis fatuus*, Uniformity, which has led the Established Church through many a mire and bog after what, even as respects forms and ceremonies, never can be attained in this life. Whilst we award these emigrants the praise of stern and uncompromising integrity, we must lament that their sufferings did not teach them forbearance to others. We might have thought that that forcible teacher, experience, would have taught them the

golden rule. But in the laws which they framed for the government of their little community, penalties were inflicted on all who differed in religious sentiment from the great body of the colonists. No one was permitted to enjoy the elective franchise who was not a *member of a Church*, as that is understood by the Presbyterians and Independents; thus effectually excluding Episcopalians and Catholics from a share of the management of affairs. Some who professed sentiments bordering on Antinomianism were banished; the mild and peaceable Quakers were treated with still greater severity, two or three of them being actually condemned to the stake. A Mr. Williams, who remonstrated on the inconsistency of these proceedings, was answered with casuistry worthy the Doctors of the Sorbonne, "that they suffered not for conscience sake, but for sinning against conscience." The Episcopalians and others were therefore compelled to form separate settlements, each sect keeping aloof, and anathematizing its neighbour; till some external danger, as an incursion of the Indians, or some infringement of what they conceived to be their rights on the part of their mother country, made them lay aside their quarrels, and obey the rule "*Vis unita fortior*." But in the year 1639, a better example was set them by some members of a Church whose almost universal character, has been zealous and relentless bigotry. In that year Maryland was colonized by Lord Baltimore and a body of Catholics, and startling as it may be, religious liberty, for the first time in the history of the world, was by these *Papists* proclaimed to be full, entire, and unshackled, either by direct penalties, or loss of temporal advantage.

When we consider that the fact just related is not an event of the present enlightened age, but one which took place in the most persecuting half of a persecuting century, it is impossible to restrain our admiration of the man who thus outstripped the time in which he lived, and not to regret that so little is known of him. The spirit of sectarianism had, however, taken such root in the States, that it was not till the spirit of inquiry, consequent on the separation of the Colonies from the parent kingdom, had opened men's eyes to the faults of their progenitors, that the laws respecting toleration were put on a par through the whole union.

Sir, I am a foe to controversy, and shall be sorry if these remarks excite the atrabilious temperament of any one. I offer no opinion on the subject on which my letter seems to bear, and I mean none. I only state a strange fact but little known, or at least overlooked, by disputants on either side of the question; since, after some research, I cannot find that it has been anywhere advanced.

Wishing you success,

I am your's, &c.

ALPHA.

Alpha

EXTRACTS FROM NEW BOOKS.

BIRMINGHAM, BY A FOREIGNER.

(The following is extracted from "a Pilgrimage in Europe and America, leading to the Discovery of the Sources of the Mississippi and Bloody River, &c. By J. C. BELTRAMI, Esq. formerly Judge of a Royal Court in the Ex-kingdom of Italy." What possible connexion Birmingham can have with the Discovery of the Sources of the Mississippi and Bloody River, we do not pretend to guess.—Perhaps the odd notions of this Discoverer, on Birmingham, may amuse our readers.—ED.)

AT Birmingham there is nothing but fire and smoke, forges and smiths; every thing is black. It is the empire of Vulcan, and the seat of the useful arts.

I observed a great bustle in the town, but was vehemently assured that now there was none at all. One would say, that the springs which animate the world have been paralyzed by the fall of the *Grand Moteur*.

Wherever I turned I met carriages and boats loaded with goods, and stage-coaches crossing each other every instant. The inn was as full as it could be, and yet everybody complained of the dulness of trade; an additional proof that, at the pitch of commercial greatness to which England has risen, it is not sufficient to have trade—she must have the monopoly of the whole world.

A *patent*, like that I used at Woolwich,* procures me admission everywhere. Mechanism and its effects seem to fix the highest possible point which human industry can reach, and steam is the soul of everything.

A chain of canals uniting with the one called the Grand Junction, which is an enterprise truly Roman, conveys goods through the whole interior, and to all the sea-ports in England, and brings back the raw materials, coals, and whatever is necessary to such extensive establishments.

In the midst of the city a large square, surrounded by the best buildings, would be one of the most beautiful and regular in England, were it not converted into a burial ground. The same thing is seen in London, and every other city in this kingdom.

It has public walks crossing the graves and monuments, in all directions:—always contradictions; always extravagances!

The English mourn over their dead to a degree of carica-

* Since a monarch, whom it begins to be the fashion to call *great*, took a train of engineers and carpenters into the dock-yards and arsenals of England, disguised as aides-de-camp, and since M. Dupin was inadvertently admitted, and has made useful drawings from what he saw, none but men who have the air of simpletons are permitted to see them. Accordingly, it was under that character that I was allowed to enter Woolwich.—Author, page 407, vol. 1.

ture, so as to often excite emotions rather of a comic, than of a sympathising nature; and yet they seem to walk over their ashes with the coldest indifference. One walks out to find some relief from the occupations, or the cares of life; but I cannot conceive how this is to be found in places which must suggest to every feeling mind the most painful recollections, and draw tears of the bitterest grief. Everywhere else it is usual to open one's windows, to breathe and enjoy the fresh air; here they look only upon mournful and funeral scenes; and a place which ought to be consecrated to meditation, silence, and devotion, is converted into a place of amusement, noise, and indecorum. Is it their wish to appear philosophers, or Romans? I cannot tell, but to me they appear neither the one nor the other: I see nothing in such conduct but apathy and indifference.

A hundred years ago Birmingham was only a little village, whose hundred inhabitants were perhaps happier than the hundred thousand it now contains.

Agricultural industry is permanent, and at least supplies bread to eat; whilst commercial industry has its phases, like the moon; wanes or changes its place, and often leaves in misery the numerous population it had drawn together, and in whom it had created unknown and artificial wants, by the luxury and vices which invariably follow in its train.

If the cultivator of the land is not oppressed by taxes, as with us (where he is often punished by additional taxes, for having tilled and fertilized marshes and uncultivated lands,) he finds a numerous family a source of wealth to him, whilst to the manufacturer it is frequently a source of despair. And had England adopted the system of converting her lands into small farms, she would not, I think, see so many riots among the lower orders of the people, who swarm in the cities, and who in the country would be divided more advantageously both for their own interest and that of the state: she would witness fewer instances of emigration, nor would so many farmers become bankrupts, and unable to pay their rents, or cultivate their land. But I will close this article on Birmingham with a little anecdote.

On entering the inn where I lodged, I found in the room of general resort two gentlemen, elegantly dressed, who bowed politely to me; they made room for me by the fire-side; did not stretch their legs completely across the hearth; did not throw up their feet either upon the chairs or the tables; nor did they keep their hats upon their heads. They addressed me, although a stranger; obligingly asked me if I had not been overtaken by a storm on the road; answered all my questions with much politeness, and gave me every information I required. All this was so strangely anti-English, that it struck me with great surprise; it was in a style of manners so unknown in this

country, that I was tempted to suspect its sincerity. As their civility continued to increase, I was convinced that they were two sharpers, whose intention was to anoint me with balm, that they might the more easily lick off my very skin.

On my return in the evening I was asked, in a very engaging manner, if I would sup with the two gentlemen. As I am always disposed to unbend a little, and not to think an age necessary to become "acquainted" with fellow-creatures formed, like myself, after the image and similitude of the Creator, I consented, and supper was served in a separate room. After supper, they said, we must *amuse ourselves a little with a game at cards*. I was certain that I should win at first, for that is the way in which sharpers always allure, and inveigle the novices who fall into their hands. I therefore took advantage of their scheme, and then left them to their meditations: to render their punishment the greater, I had previously exhibited to them a small purse of guineas, as a fair object of plunder.

Had they read the *Animali Parlanti* of the Abbé Casti, or the fables of Phædrus and Æsop, they might have learnt that foxes are not so easily caught; but perhaps they did not know that the author of "*National Qualities*" had attributed to the Italians those of that animal. Cards they could read; but they were probably not much versed in books.

From that day, I saw them no more. They had decamped, to pay a visit to Cheltenham; probably to take their revenge for the six guineas I had won from them. As a lesson to the master of the inn, who was in confederacy* with them, I paid him, not without smiling, with the very money I had won. You laugh, my dear Countess; well then, we laugh together.

THE BIRMINGHAM LOOKER-ON. MECHANICS' INSTITUTION.

ABSTRACT OF LECTURES.

Mr. W. L. MATTHEWS, on BRIDGES,

Delivered March 6, 1828.

(The Author of this Lecture is now no more; he was an exceedingly amiable and talented young man, and his loss will long be deplored by his numerous friends and acquaintance. The Lecture was read to the Members of the Institution, by his brother, Mr. A. Matthews.—ED.)

AFTER some introductory observations on the origin of Bridges, and having described one or two examples of natural Bridges in North and South America, and given some account of the ancient Bridges of the Egyptians, Greeks, and Romans, particularly the bridge thrown by Cæsar across the Rhine, the lecturer proceeds:—

* This is a *posser*; who does he mean?—ED.

“ I have a description of one across the Medway, at Rochester, which is extant in an ancient manuscript. As this was not, however, written by a Julius Cæsar, we are not able to form equally distinct conceptions of it, as we may of the last; but such as we can gather I will present to you.

“ The river Medway, which is of considerable width, perhaps two-thirds of that of the Thames, and separating the towns of Chatham and Rochester, as also the Thames at London, were passed only by ferries, till about a century before the Norman Conquest, at which time wooden bridges were erected over each. We have a description of the one only which crossed the Medway, but London bridge was probably its counterpart. It had nine piers, composed of wood and stone, probably much in the same manner as the starlings of London bridge, that is to say, wooden frames filled with stone, and sunk. The roadway over these was formed of beams, 12 or 13 inches square, and 40 feet long, resting two feet on each pier; planking was then laid across these, and probably gravel upon this. It appears that there were 97 or 98 of these beams, and a singular usage respecting them may perhaps deserve notice. When decayed by age or otherwise, the builders of the bridge were to provide twenty-eight of the number, and there is a list of persons and bodies corporate who were bound to supply the remainder. The town of Chatham, for instance, so many; the archbishop of Canterbury, so many, &c. &c. It was a little more than 400 feet long, and 16 or 17 feet broad. Between two of the piers there was a drawbridge, to let vessels pass, which was guarded by a tower. In 1386—7, it was replaced by a stone fabric; the like improvement had taken place in London bridge, about two centuries before. I shall just mention by the way, that the first stone bridge built in England was over the Lea river, at Stratford, in Essex (from thence called Stratford-le-Bow), by Matilda, Queen of Henry I. in 1118.”

The Lecturer, having described several curious specimens of the art, in countries imperfectly civilized, viz. the one at Paimom, in Thibet; at Bootan, in Hindostan; at Monna, in Africa; and at Penipent, in South America, proceeds—

“ There is a kind of bridge (if bridge it might be called, which arch or pier had none), in Bootan, which at the same time that its simplicity places it in an earlier and more elementary situation among its fellows, its extent and boldness entitle it to some of our first attention. It forms a communication between two opposite mountains, and consists of two large ropes, made of twisted creepers, stretched from one to the other, parallel to each other, and encircled by a hoop. The traveller who would cross, seats himself in the hoop, and taking hold of a rope in each hand, fearlessly slides himself over an abyss, terrible to the sight even of a practised eye. The nar-

rator of this account does not give any thing that enables me to ascertain the length of this bridge, but it must be very considerable, as he mentions that, by crossing it, travellers save a laborious journey of several days. It cannot however but be remarked, that this is not a mode of conveyance adapted to gentlemen of corpulent habits, or ladies of delicate nerves."

After having described other specimens of the same description of bridges, the lecturer goes on—

"I need not tell you that the great adit of communication between this country and Ireland, is the port of Holyhead, situate on the Isle of Anglesea, which is separated from the main land by the Menai Straits; this, although but 8 or 900 feet wide, was, from the great swells in the Irish Sea, sometimes a very dangerous passage, and at most very uncertain, delaying the mails and other conveyances considerably; a bridge across it, therefore, became a great desideratum; but from the extent, and difficulty of laying piers and other causes, the expense was such as to preclude the erection of one. When Lord Colchester was Principal Secretary of Ireland, an estimate was made for him, of an iron arched bridge, which amounted to £268,500. Mr. Telford, however, on being applied to, designed a bridge, of which the estimated expense was but £70,000. In this bridge, stone arches are carried as far as the depth of the water will permit, between however the nearest of these, there is an opening of 530 feet. This would at any rate have been desirable to leave unincumbered for the free passage of vessels. To cross it then, cast-iron pyramids, 40 feet high, their bases 100 feet above the water, are erected, and 16 chains or cables are stretched over rollers, at the top of them; their sway, or departure from the horizontal line, is 37 feet in the centre; the ends, after passing the rollers, are carried down in different directions, and firmly attached to iron frames, buried under a great weight of masonry on the arches, and still further secured by connecting lines to the foundation of the piers. The 16 cables are clustered into four principal lines, constituting two carriage-ways, 12 feet wide, and a foot-path in the centre, of four feet, which, with two feet occupied by the various suspensions, makes the whole width of the bridge 30 feet. These ways, it is perceivable, do not, as in most of the preceding instances, follow the sway or curve of the chain, but are suspended from it, by rods of such proportioned length as to bring it horizontal.

"I think that the contriver of this bridge may boast of having freed it from all the defects which are incident to this kind of bridge. In the first place, the most striking, that of undulating, is nearly precluded by the great weight of the suspended materials; this is, in all, 489 tons, too great a mass to be set in motion by any pressure likely to come to any particular place; but to secure its steadiness more completely, both

the curving, and horizontal line, are retained in a uniform direction, by a series of cast-iron frames, seven and five feet in height, and firmly bound to each line. Though, with a bridge of its proportion, not much is to be apprehended from side vibration; to ensure its absence, cables cross it diagonally, and are fastened to the bases of the pyramids. With respect to its stability, the weight of the bridge itself, with the utmost load that can possibly be expected to come upon it, is 789 tons; which from its direction, pulls at the abutments, with a force of about 1,972 tons; this is provided for, by its being connected, as I have before mentioned, with a weight of 12,000 tons. In fine, I venture to say, that every probable evil has been foreseen and guarded against; and I think it bids fair to become one of the noblest manifestations of British talent and enterprise.

MR. AARON ON THE TREATMENT OF PERSONS
In a State of apparent Death from Drowning, &c.

Delivered March 13, 1828.

LECTURE I.

THE Lecturer began by demonstrating the utility and importance of the subject he had chosen, and stated the object of the Lectures to be, to render the treatment of cases of apparent death, more prompt and effectual. He affirmed that many lives had been lost, which might have been recovered, if proper assistance had been *promptly* rendered. That before medical assistance could be obtained, some time generally elapsed, which was allowed to pass, either in doing nothing, or in resorting to measures, which were either useless or absolutely injurious.

He intended, in the first place, to describe as briefly as was consistent with clearness, the situation, structure, and functions of the organs of respiration, and of the circulation of the blood, viz. the lungs and heart, with their appendages; these being the parts first and principally affected in those states of apparent death, of which he proposed to speak. Some technical terms were then explained, to avoid the necessity for explanation in the course of the lectures. He then described the situation of the heart and lungs, pointing out their importance by the care with which they are protected from external violence, by being enclosed in a bony case or chest, formed by the union of the breast-bone, spine, and ribs. The cavity of the chest being separated from that of the belly, by a muscular partition, called the diaphragm or midriff. The wind-pipe or tube, by which the air passes to and from the lungs, was next described, and the contrivance for preventing the entrance of improper substances; also the division of the wind-pipe into

two branches, and their subdivision in the substance of the lungs, till they terminated in the air-cells.

The lecturer then gave a more particular description of the diaphragm, preparatory to an explanation of the process of respiration. It consisted (he said) of a central tendinous portion, from which the muscular fibres radiated all round, and were attached by their other extremities to the bony parts, forming the boundaries of the chest; the muscular fibres not passing in a straight course from the centre, but being curved, with the convexity upwards, and bulging into the cavity of the chest, the concavity of course being directed downwards, towards the belly, giving the whole muscle the appearance of a vault or dome. He explained, that the muscular part of the diaphragm by contracting, lost in some degree its convex form, and became nearly flat; that this enlarged the cavity of the chest, in the perpendicular direction, thus tending to lessen the cavity of the belly; but that the front and side boundaries of that cavity being composed of soft parts, yielded, and allowed the bowels to be pushed forwards; that at the same time, the ribs (which are lower at their front ends than where connected with the spine) were raised by a set of muscles, appropriated to that purpose, so as to bring their front extremities farther out from the spine; thus enlarging the cavity of the chest in the horizontal direction. He said, that as soon as this process commenced, the air began to pass down the wind-pipe into the lungs, till they were filled, and that this was called inspiration, taking or drawing in air; that expiration, or the expulsion of air from the lungs, was produced partly by the contraction of the muscles on the front and sides of the belly, which pushed the bowels up against the under surface of the diaphragm, so as to cause it to return to its former convex shape; and at the same time pulled down the ribs into their former situation, assisted in the last act by the natural elasticity of the cartilages connecting them (the ribs) with the breast-bone, which receiving a twist by the front ends of the ribs being raised in the act of inspiration, endeavoured to return to their former state. This, he stated, was the mechanical part of the process of respiration; of the chemical part, consisting of the change wrought upon the blood in the lungs, by the air so admitted, he should speak in the next Lecture.

REPRESENTATION OF BIRMINGHAM.

THE high anticipations of those who have been expecting the elective franchise to be given to Birmingham, have fallen into a decent and composed indifference, and are fast sinking into utter hopelessness. Mr. Peel has been catering for the Duke of Newcastle, and not for the one hundred and twenty thousand

inhabitants of Birmingham. The humble requests of the five thousand petitioners for Parliamentary Representation are not to be put into competition with one the least of the wishes of a *Duke of six Boroughs*.

If this were not a serious subject, and therefore to be treated gravely, we should be disposed to laugh at the barefaced manner in which Mr. Peel has carried his point. It is notorious that the agricultural interest, or rather the aristocracy, have a vast majority of influence in the House of Commons, and that the King and his people are in the minority. The assumed equity, therefore, of dividing the elective franchise of the offending boroughs, Penryn and East Retford, between the commercial and agricultural interests, is a palpable deception. The boon is not meant for the agricultural interest, but is dictated by the mean subserviency of Mr. Peel and the other Ministers to the patron of six boroughs, who has not yet promised them his support.

East Retford was formerly a close borough, in the possession of the Duke of Newcastle; but the burgesses not reaping an advantage from the connexion, correspondent to their expectations, rebelled, and offered the place to the highest bidder. By this stroke of Mr. Peel, however, it becomes as completely under the influence of the Noble Duke, as it was before; the fact being, that his Grace can always command an overwhelming majority of the *sandholders** of the Hundred of Bassetlaw, to which place it is proposed to give the elective franchise. The farmers will therefore be no further represented than as their interests and those of the Duke may be in unison; the interests of the one would require a reduction of taxation; the interests of the other imperiously demand the protection of that monstrous burden, the corn monopoly. If the increased influence of the agriculturists had been the end proposed, the franchise would have been extended to the adjoining Hundreds of Thurgarton and Broxtow, the fertility and productiveness of which exceed that of the Hundred of Bassetlaw in a three-fold proportion. To get rid of the dilemma in which he was placed, of supporting a reform in the representation, and which, under the peculiar circumstances of the case, it would have been disgraceful to oppose, Mr. Peel connects the two Bills, and proposes to give two Members to Manchester or Birmingham, but neutralizes the effect of their votes, by providing himself with two creatures of the Duke, for the Hundred of Bassetlaw.

Mr. Peel is well aware that the elective franchise could not with any propriety be transferred to the adjoining Hundreds of Penryn, because within the space of a very few miles there are no less than six towns which return twelve Members to

* The soil is little better than a mass of sand.

Parliament—that no satisfactory reason could be assigned for a refusal to confer the privilege on some populous town—and that thereby the Representation would be improved, by the accession of two independent Members. Mr. Peel has ingeniously evaded the loss which the Ministers might thereby sustain, and has at the same time obliged a powerful Nobleman.

Under the circumstances, we think that Mr. Tennyson will act wisely, if he withdraw the Bill altogether, as we believe there is a better chance of getting two unbiassed men from the Burgesses of East Retford, corrupt as they are, than from * * *. We rejoice, however, that Manchester will be represented; and with respect to Birmingham, as our hopes have never been high, so our disappointment will be but small. Popular opinion must ultimately triumph; “the schoolmaster is abroad with his Primer,” and we are afraid that nothing but his *birch* will teach some dull scholars a sense of its supremacy.

IMPROVEMENTS OF THE TOWN.

On Friday, the 7th of March, a numerous meeting of the rate-payers, was held at Mr. Beardsworth's Repository, “for the purpose of taking into consideration the Bill, intended to be laid before Parliament during the present Sessions, for effecting various improvements in the town, and for empowering the Commissioners to borrow and raise money, for the purposes of the said Bill.” The High Bailiff in the chair.

Several resolutions were entered into on the subject, and a general unanimity prevailed, as to the necessity of some improvements being made; there were however a few dissentients, as to the expediency of the proposed improvements. An attempt was also made by a considerable portion, if not a majority, of the persons present, under the excitement of inflammatory hand-bills, which had been liberally distributed amongst them, to attach a clause to the bill, that the Commissioners should receive their appointment by a fair election of the rate-payers, instead of being, as they are, self-elected. This resolution was opposed by the Commissioners and their friends; and owing to the delay which took place in putting the question, and the pertinacity with which it was supported and opposed, by the two parties, a scene of tumult and confusion ensued, which “beggars description.”

The Birmingham Journal has ridiculed such of the Commissioners as are advocates of an extension of Parliamentary representation, for their inconsistency in opposing *commissionary* representation. Certainly the merits of the two questions cannot be separated. The cases are indeed perfectly analogous. The Commissioners however affirm, that although a self-elected body, they pay greater attention to the concerns of the town, and are more constant in attendance at their meetings, than

the Governors of the Poor, who, it is well known, are elected by the suffrages of the rate-payers. We must say, that if a body of Commissioners, equally respectable and effective to the present, could always be ensured, it matters not in what manner they are elected. The Commissioners also assert, that if they were liable to be changed in the way proposed, they should not be able to borrow the money necessary for carrying the improvements into effect. If these gentlemen, however, are not personally liable for the money borrowed, and that they are not liable was asserted at the meeting by one of their number, and not contradicted by the others, we do not see what use their names are to the lender. The borrower has indeed no security beyond the mortgage of the rates, and this he would have under all circumstances.

We are happy to learn, that the Commissioners have consented, in a Committee of the House of Commons, to attach a clause to the Bill, directing an annual publication of their accounts, for the information of the rate-payers. This is a very fair, and in our opinion, a very wise concession on the part of the Commissioners; and while it disarms their opponents, evinces the honour and honesty, which no one, whose opinion is worth caring for, ever doubted, of their proceedings.

NEW PATENTS.

George Jackson, of St. Andrew, in the city of Dublin, attorney-at-law, for his invention of certain improvements in machinery for propelling boats and other vessels; which improvements are also applicable to water-wheels and other purposes. 19th January; 6 months.

Joshua Taylor Beale, of Church-lane, Whitechapel, in the county of Middlesex, engineer, and George Richardson Porter, of Old Broad-street, in the city of London, merchant, for their new invented mode of communicating heat for various purposes. 19th January; 6 months.

William Percival, of Knightsbridge, in the county of Middlesex, veterinary-surgeon, for his new-invented improvements in the construction and application of shoes, without nails, to the feet of horses, and certain other animals. 19th January; 6 months.

John Weiss, Strand, surgical-instrument-maker, for improvements on instruments for bleeding horses, and other animals. 26th January; 6 months.

Augustus Applegath, Crayford, Kent, printer, for improvements in block-printing. 26th January; 4 months.

Donald Currie, Regent-street, St. James's, Middlesex, for his method of preserving grain and other vegetables, and animal substances and liquids. 31st January; 6 months.

William Nairn, Dane-street, Edinburgh, Midlothian, mason, for his improved method or methods of propelling vessels, through or on the water, by the aid of steam or other mechanical force. 5th February; 6 months.

THE SELECTOR.

ORIGIN OF DEAN SWIFT'S MEDITATIONS UPON A BROOMSTICK.—Swift was in the habit of going to visit Lady Berkeley, his patron's consort. She was a great admirer of "Boyle's Pious Meditations," and used often to request the Dean to read aloud some portion from them. Such occupation, however, was too little congenial with the Dean's humour, and soon he resolved to revenge himself upon Boyle for the irksome task thus imposed upon him. In short, he wrote a parody upon him, which he got printed, and entitled "Meditations upon a Broomstick." This he sewed into the copy of Boyle from which her Ladyship was accustomed to read. It was exactly the same paper, type, and so ingeniously inserted, that no one was likely to conjecture the deceit. So, the next time, he opened the book at the "Meditations upon a Broomstick," which, with a very grave countenance, he read aloud.

LADY.—"No jesting, if you please, Mr. Dean, upon so grave a subject."

SWIFT.—"Jesting! I vow, my Lady, I read it as I find it,—here it is, "Meditations upon a Broomstick."

LADY.—"So it is—upon my word; it is a "Meditation upon a Broomstick." What a singular subject! But let us see; Boyle is so full of ideas, that I am persuaded he will make it extremely edifying, though it looks so odd."

With great gravity, Swift proceeded to read a very original comparison between a broomstick and a man, and contrasting the destiny of mankind with that of the broomstick: "This stick," he continued, in a solemn tone, "this stick, that you see thrown thus ignominiously into a corner, was once flourishing in the woods, &c. &c." "Oh, excellent Boyle!" exclaimed her Ladyship, "how admirably he has drawn the moral from so trifling a subject. But whatever he touches he turns to gold." The Dean, preserving his gravity, made signs of assent, as if he quite agreed with her Ladyship, and then took his leave. In the evening her Ladyship had a party, and one of the first topics started was Boyle's excellent "Meditation upon a Broomstick." Some of the company began to laugh.

"You may laugh," exclaimed her Ladyship, "but I am astonished you should not have heard of it; it is quite worthy the pen of this great moralist." Others, however, ventured to question its existence; when her Ladyship, in triumph, points out the part, which they saw sure enough. "Have I convinced you, gentlemen; I see you are quite confounded: but to tell you the truth, so was I at first. Indeed, I should still have been ignorant of the fact, but for Mr. Dean Swift, who was so good as to point it out to me, only to-day."

"What!" cried some of the party, "was it Swift?" this is one of his tricks then; let us have another copy of Boyle." They went, and looked, and looked, but no "Meditation upon a Broomstick" was to be found; it was plain that the whole had been interpolated. The lady concealed her chagrin; but, henceforth, she never imposed upon the author of "Gulliver" the reading of these edifying lectures. And this was what he wanted.

GOVERNOR BOYD was remarkable for the shortness of his dispatches. He once being in some fear of the ship's sailing from Gibraltar before his letters could be put on board, wrote an order to his agent, Mr. Browne, who was in England, for his own private stores, comprised in three words, viz. "Browne,—Beef,—Boyd." The reply which came with the stores was equally laconic: "Boyd,—Beef,—Browne."

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PHRENOLOGY.

(*From a Correspondent.*)

THE famous legislator of Athens caused a law to be enacted, by which every citizen should be capitally punished, who continued neuter on questions which greatly interested the welfare of the Republic. We are obliged to confess the justness and sagacity of such a measure, although we might blame the severity of the law. It is easy to conceive that many might affect to dread taking a part in any public question, that did not apparently come home to their interests, on the ground of avoiding controversy. Perceiving, however, that individual indifference to the interests of a commonwealth may ultimately subvert it, we cannot help wishing that some steps were taken to arrest the baneful and contagious apathy which so much prevails in the *republic of letters*. Unless this dangerous indifference be removed by a spirit of public examination and discussion, the most plausible errors will continue to be promulgated as the most established truths, or innovators will attack the most established truths, and represent them as the most dangerous errors.

The manifold evils resulting from an implicit confidence in the crudities issued under the misnomer of philosophical facts, are too many and too obvious to need enumeration. Youth is ever on the alert to store information wherewith to supply the embryotic judgment on its bursting into existence; but unfortunately, youth though active, is yet unable from inexperience, to detect and disregard sophistry; its spring is spent in collecting opinions which will employ the autumn of life, not to mature, but to disenthral and dispossess. But "if the right of unlimited enquiry be exerted, the human faculties will be upon the advance; if it be relinquished, they must of necessity be at a stand, and will ultimately decline." Who has not found his juvenile, his darling theories disrespected—what he has patiently collected as truths, decried as falsehoods? Even persons whom he has been taught to revere for their wisdom, held up to derision for their folly? Can we then avoid regret that truth should be hidden in a well so deep, and that we should have pored so many years over the brink of her dwelling without having once obtained a

glimpse of her? It is very discouraging to find one's life spent in learning and unlearning, without making the least apparent advancement towards perfection of judgment, and at last, without even daring to receive a strongly inculcated fact lest it prove a forgery, or a new theory lest it be overturned.

Once how enchanting were our reflections on the supposition of the blood being charged with oxygen, which was merely sent to the head to excite the workings of the fancy; but now that malicious chemist Brande and his followers tell us that we only inhale sufficient oxygen to convert the disengaged carbon to carbonic acid gas, and that our former notions were but fleeting reveries of the imagination! We were once assured that iron circulated in our veins to give us strength, and that it was turned to oxide of iron by the atmosphere, to color the circulating fluid, and thus to paint our cheeks, till Lavoisier and Berzelius contradicted it! Our notions concerning chrySTALLIZATION and chemical affinity, and our belief that the fixed alkalis were elementary bodies have been shaken to their foundations by the galvanic battery of Sir H. Davy.

Thus are we annoyed on our "march of intellect" as it is called, which seems to be ever in a circle, where, if we escape the shafts that dogmatism levels at enterprise and innovation, we finish our career nearly where we commenced it, after all the turmoil of a long campaign. If our notions of physical agents have been futile, our hypotheses concerning mind or soul have not been less vulnerable. Some believed that the mind resided in the stomach, from the vast sympathy of that organ with all other parts; but animals were afterwards discovered with two or three stomachs, without however manifesting any peculiar mark of mind. Again, the seat of the mind, the domicile of the immortal soul, was said to be in the centre of the brain. However brains were soon found belonging to no ordinary individuals whose central parts were occupied by water. How mortifying was this discovery to human invention! since nothing could exceed the simplicity of this plan. Imagine the soul placed in the centre of the brain, delegating inquiry, sitting at the receipt of information from the external senses, regulating all movements in the outworks with precision, and governing all in the home department by the nod of majesty. The downfall of the theory became inevitable. After an ephemeral existence it shared the fate of its predecessors, and its remains like the chrysalis formed only the nucleus for a new creation. The attempt to annihilate so pretty a scheme was surely tinctured with malignity.

The construction of this doctrine was defective, inasmuch as it provided no distinction between the operations of elephant, whale, and human brain; with this want of distinctive superiority, our pride was greatly offended. In this dilemma, theology lent her powerful aid, and if she did not unloose the Gordian knot, she cut it asunder by consigning to man alone, the attributes of reason and of intelligence; this she substantiated by revelation and assertion. To this tribunal we willingly bow, retaining only the privilege of exam-

ining the instrumentality of the mind, or its manifest agent, the brain and nervous system. We cannot help staying a moment here to reflect on the vast importance of free and liberal discussion; provided it be conducted only with a view to elicit truth, not as the medium of invective and slander, not seeking to uproot society by undermining the principles of her foundation, but tending to regulate her code of laws, and to fix them upon a knowledge of the physical and moral nature of man, and his relation to the surrounding elements. Free discussion thus considered, is the most valuable advantage society can enjoy. Mankind is so organized, that each individual must have his peculiar pursuit, his hobby, and if his hobby offers no uncourteous violence to those of his neighbours, society allows him to pass unmolested. The love of truth then is a hobby, often rode ere personal safety and personal interest become predominant feelings. If a man start and make the cause of truth his pursuit, and anxious to enlist her into the service of humanity, follow her through the dangerous labyrinths of her dwelling, surely that individual merits our gratitude and respect. Fortunately for society, many such individuals have existed; gladly would we blot out the pages of history which record too faithfully sufferings, which ignorance has often imposed on philosophical enquiry. Could this have occurred, had free discussion been tolerated? Had the public examination of all doctrines been instituted? Free examination is the avowed enemy of falsehood, and free enquiry the champion of truth. Every doctrine really excellent, every motive really good, every intention really pure, will invite and not evade the strictest scrutiny. Let us (for the sake of riding our hobby) enquire if the authors of phrenology seek to promulgate doctrines founded on sophistry, to the injury of society, or whether they seek to teach man, the true connection between mind and matter, to the end, that he may regulate his life, conscious of the kind of tenure he holds, and the compact on which that tenure is granted. If this be their object they will be gainers in proportion, as their pretensions are analyzed, they will be entitled to the praise of ages, but if on the other hand, imposition resolving itself into private consideration be their hateful object, then will the severest punishment await their cupidity, and free enquiry will have achieved one of the most noble designs that society can boast.

Phrenology has its peculiar doctrines concerning the functions of the brain, which differ widely from those of metaphysicians. Phrenologists observe nature and deduce their notions of the mind from its operations by means of the nervous system. The ancient philosophers were generally metaphysicians; they endeavoured to examine objects beyond the scope of observation, they speculated on the origin of the universe, on the essentiality of spiritual beings, on the nature of the soul, on the cause of life, &c. Phrenology has nothing to do with these subjects, or any other not cognisable to a certain extent by our external senses; it does not pretend to point

out what mind is in the abstract. Former writers on the mind have always contrived to generalise, or to consider the intellectual powers *en masse*. Phrenologists endeavour to individualize the human faculties, or to confine their observations to the developement of certain parts of the mind's instrument in connection with the degree of manifestation of certain faculties. Before, however, we give a brief sketch of the doctrines of phrenology, we shall note some parts of an anonymous paper on phrenology, *in the fifth number of this Magazine*. We have a great dislike to reply to anonymous papers, as we do not see why the investigators of truth should be averse to giving their names, more especially as these would if respectable, add weight to their cause, for "*Veritas nihil veretur nisi abscondi.*" But in this there is a little opportunity of playing at bo-peep, of being an author, or of not being an author according to circumstances, and the opinion of the public. There is a peculiar titillation in seeing our brain spinings woven into goodly print, and a degree of pleasing emotion in the little significant nods that secrecy allows us to give our friends which tell much more than an honest avowal; and last, though not least, there is an assumption of modesty in all this *ruse de guerre*, exceedingly useful. It would savour of illiberality, however, not to acknowledge a peculiar merit, a distinguishing mark of superiority, in the anonymous paper against phrenology. It is this, the reader may with equal advantage commence at any part of that production to which caprice may direct him without fear of breaking the thread of the argument, or in any degree endangering the sense of the performance; for its commencement has no specific beginning, nor has its termination any conclusive end. We have a predilection for a show of order, therefore we will consider some passages near the top of this article. The writer observes that at a very early period, "the most fantastic conceptions invaded the domain of facts," and this as a consequence of philosophers having substituted reasoning for observation. Now if Johnson is a creditable authority, then to reason is to draw conclusions justly from given premises; hence we contend that reasoning or drawing just conclusions from given premises could never have caused the domain of *facts* to be invaded by fantastic conceptions. Therefore the cause advanced is insufficient to produce the stated effect, not only from its intrinsic insufficiency, but also from the impossibility of fantastic *conceptions* operating on established facts, inasmuch as conception must always precede the knowledge of a fact. Did we believe the domain of facts could be at all invaded, we should certainly quote *false* reasoning or sophistry, as its more probable invader.

We will endeavour now to engage ourselves with that which might pass for argument. "According to this doctrine, therefore, (the mis-stated doctrines of phrenology) attention, perception, memory, judgment, &c. are not real and absolute faculties?" One would suppose from the apparently legitimate manner of arriving at this conclusion, that it was really drawn from sound premises, which is altogether untrue. One would be led to suppose the

phrenologists had denied existence to these faculties, than which nothing is more erroneous. But phrenologists do deny that the above faculties are fundamental, or that they are the result of any specific primitive or fundamental talent. Let us take memory as a proof of this. Metaphysicians have endeavoured to establish memory as a primitive and single endowment. Phrenologists deny this, and for the following reason, every one has as many kinds of memory, and in the same ratio of activity, as he has primitive perceptions active for things which can be remembered—e. g. there is a memory for words, a memory for occurrences, a memory for music, a memory for persons, &c. Now were memory a specific or fundamental faculty of the mind, we should as easily remember one kind of impression as another, supposing our senses equally acute; but such is not the case, as this supposition will show. Three persons are seated at a theatre, having their external senses perfect, one remembers the metaphors or similes occurring in the piece, another the *jeu des mots* employed, a third the music played, and repeats it on his piano, but neither of these remember the several occurrences equally. Now if memory were a single faculty, each would have remembered the same thing; but all having originally different interests, different appetites to supply, the duration of the several impressions were in proportion to the susceptibility of the faculties to receive them. These are daily occurring facts, and we think every individual who has interest enough to note these circumstances, will remember them as truths. Doubtless there are as many memories as there are powers of perception. The writer continues, “add to these difficulties others, which arise from the boundaries of these *distinct* organs. Boundaries in the mass of the brain, whose substance is continuous throughout!” This, it will be observed, is marked by a note of admiration. It can hardly be expected that we should attempt to refute all arguments advanced against phrenology, founded on the imagination of writers, and issued as the legitimate doctrines of the science, when in reality they are not known to phrenologists. Phrenologists have not ventured to describe the boundaries of each organ; they have only stated the probable centre of each; for as the medullary part of the brain is the avowed seat of sensation and mental operation, and as this part is composed of fibres packed so closely together as to deny the possibility of their separation, and as their extremities are covered by another substance, the cortical part of the brain, it would have been impossible to have ascertained by means of our senses, where two of these organs possessing different functions join. Nothing, however, is more easily conceived or demonstrated by anatomy and pathology, than that two structures, *apparently* alike, may possess different properties—e. g. the spinal chord; this is a part apparently homogeneous, but of marked distinction as to its functions. No one will be hardy enough to say that he can point out where the anterior fibres of motion join the posterior fibres of sensation in this structure. Although we are convinced that here are two functions, we cannot take up the fibre of sensation

and mark its difference from the fibre of motion. The retina possesses different and distinct perceptions, yet we think no one will be bold enough to say that there is not some provision in the structure itself to produce these effects. In our limbs the nerves of sensation and motion are generally joined, yet we cannot separate these two. Why is there so marked a difference in the structure of the cerebral nerves, if no difference of function is required? We do not believe that any two structures that perform different functions can be essentially alike, although our rude means of analysis do not detect the distinction.

These objections are advanced in the most plausible manner, and they would strike a person unacquainted with some of the laws of the nervous system as being really forcible. This gentleman continues—"It may be said, and certainly with truth, that the brain is heterogeneous; nevertheless, in the first place, M. Gall has fixed the seat of the phrenological faculties only in one part of the brain, the medullary fibre; and in the second place it may be observed, that the kidneys are equally heterogeneous in their texture; but yet the different parts of the kidney do not the less concur in the performance of one sole function." It is exceedingly difficult to conceive what the writer would wish his readers to understand from this curious *melange* of brains and kidneys. True, the function of the kidney as a whole is the secretion of a watery fluid; the function of the brain as a whole is the production of intelligence; but are these nerves the less composed of different and distinct parts, each of which operates its peculiar individual power for the production of a certain complicated effect. The arteries of the kidney terminate in its external or cortical substance; this forms a kind of medium between the arteries and the *fasciculi* of the tubulated portion; this terminates in the mammillated portions: then in the calices, the calices in the pelvis, the pelvis in the ureters, &c. Does any one of all these names then convey to the mind an idea how the different parts they represent operate their effect? The arteries of the brain terminate in the grey structure, and here the medullary substance appears to begin, and in this the nerves seem to terminate, and does this detail describe how a nerve acts? Terms only represent the general forms of parts, but never the essence of their structure. "Objections increase as we go on," says our writer; and we regret that we cannot go on with them; for if we did they would not be read. We can only notice a few of these *soi-disant* objections—"Who does not see that the instinct of propagation and the love of progeny are simple modifications of one and the same sentiment?" Certainly those who can see this must have the privilege of seeing double; but the subject cannot be discussed in this Magazine; we can only say—

: "Pudet hæc opprobria nobis
Et potuisse dici et non potuisse refelli."

Self-preservation is stated to "become at one time, self-love, at another, the desire of domination." This is a good specimen of

jumping to conclusions. Were this position correct, it would follow, that there should be a relation between intensity of action and increase of effect, which the writer denies at the onset. We should suppose that if self-preservation originated the desire of domination, then all animals possessing the former in an eminent degree, ought as a natural consequence, to demonstrate the latter as *an effect* in a ratio to the former, *its cause*. But unfortunately for the weakness of this position daily observation contradicts it; who has seen the self-preservation so marked in the timid hare and sheep originating a desire of domination? We will not quote any more of this article to re-occupy the pages of this Magazine, which we conceive designed to convey instruction and amusement. Enough has been brought forward to shew that sometimes the *cacoethes scribendi* will urge a man, despite his better reason, to inflict on the public his observations on that of which he is miserably unacquainted. Were it not that we value discussion as a means of eliciting truth, we should say to a writer who supposed "reasoning" could "invade facts," who would say that physiology is a tissue of fiction—who would say that no organ has been more studied than the brain—who would say that Gall and Spurzheim were the first who sought for the especial situation of each mental faculty—who would first condemn M. Gall for conceiving that different parts of the brain performed different functions, and who would bring forward the kidney to confront and disprove this—and then who should admit that the different parts of the kidney do concur in the performance of one sole function—who could assert that the *amour physique* was the same feeling as the *amour des enfans*—who could assert that self-preservation became occasionally desire of domination—who could ask if the remembrance of persons, of things, of words were not alike—who could assert without a single reason that the explanation of the change in the brain from Hydrocephalus was false—who will assert that the fibres of the brain are of the same structure—who will say that the doctrines of Gall depend on a *petitio principii*—who complains of analogies being employed, and then quotes a passage to demonstrate their utility—who after all this strong argument talks of the "loose reasoning" of phrenology—who roundly asserts that the anatomy of the brain will suit any physiological system, "however wild, however extravagant,"—who talks of neighbouring organs pushing others aside—who in fine finishes this delectable paper by talking of the wise men of Laputa? Were it not as we said, for our wish to invite discussion, we should recommend the writer about the wise men of Laputa, to read what the wise man of Uz says in chap. 13. v. 5.

"Oh that ye would altogether hold your peace: and it should be your wisdom."

Those who have been sufficiently interested in the subject of this paper to read thus far, will probably complain that we have said much of what phrenology is not, without having described what phrenology is. We shall devote the following pages to endeavour

to supply this omission. It will be observed that we have complained of arguments drawn from ideal rather than from real sources; and this prevails generally in the writings of those who oppose phrenology. They put forward consequences ere they have examined causes and quote causes which bear no relation to specified consequences.

The philosophy of nature equally rejects both subject and object. It makes no abstraction or reflections at first; it begins by an intellectual intuition to know facts and to register them, then to assort and to compare them, and lastly to draw conclusions or to make inductions therefrom. Hence it appears probable that before opposition can successfully overturn these conclusions, it must begin first, by shewing that the circumstances stated to be facts, are not so, and consequently the conclusions or inductions fall to the ground for want of support, or secondly, that the conclusions or inductions are illogically or inconsistently drawn.

In both these cases a doctrine can be considered no longer valid. Such are the tests and the only tests we shall admit in the examination of the following statements of the doctrine of phrenology. We make these statements here to save those persons the trouble of searching for them in the volumes on phrenology, who appear to prefer writing long articles in opposition to the doctrine, than to read the extensive collection of facts and conclusions contained in the works of Gall, Spurzheim and others.

1. Phrenologists contend that the human mind cannot be manifested but by the agency of corporeal structure; for as our external senses are constructed only to examine that which is material, we cannot by their aid analyze that which is immaterial and which does not sensibly affect the apparatus of the senses.

2. That the brain and nervous system are the sole agents of mind, because we know of no structures destitute of these which possess the properties of mind.

3. That these structures depend on the circulation of the blood for the development of their effects, as their effects are made manifest in ratio to the diminution or excess of the circulating fluid; moreover we never saw mental emotion where there was no circulation of blood.

4. That the manifestation of the mind is in ratio to the developement of the brain and nervous system; for we see idiotcy accompanied by an imperfectly developed brain, &c. and precocity of mind attended by an extra proportion of cerebral matter; and because animals more resemble man in their faculties, in proportion as they resemble him in the structure of their brain, &c. Instance the monkey, &c.

5. That volition and sensation in man depend on the brain, because these are annihilated when their agents are separated from the brain.

6. That different parts of the brain perform different functions, because the nerves of the external senses differ in their structure and communicate with different portions of the brain. Again, because the brain in the lower animals is divided into different parts, and the nerves of the senses communicate with these severally; and also, because when one of the external senses is destroyed, a certain portion of the brain becomes diminished in its size.

7. That the formation of the head differs according to age, education, disease, nation, &c. &c.

8. That the difference in the structure of the instrument of the mind produced by these accidents, creates a difference in its operations, or in its mental manifestations; because we find a difference in the faculties corresponding to these changes.

9. That the form of skull corresponds sufficiently to the form of brain speaking

generally, to enable a person of ordinary faculties to judge of the form of one by seeing the other, as observation can prove.

10. That certain differences in the formation of the brain indicate the existence of certain faculties of the mind, as the extensive collections of Messrs. Gall, Spurzheim, De Ville, Combe, &c. &c. amounting to several thousand specimens, point out.

11. That the brain of the lower animals is subject to the same laws as the human brain; for all the species, all the individuals of the same family have essentially the same form of brain; the individual parts only of this structure bearing different relative proportions to each other. Instance the brain of the lion, of the tiger, of the wolf, of the fox, and of the cat.

12. The brain is the *organ*, the *instrument*, or the *agent* of the mind, because the mind is affected by all the changes which age, stimulus, accidental injury, or disease operate upon it.

Lastly, the brain is the instrument or physical condition of the mind, because by the education and moral control of the mind, perceptible changes in the formation of the brain can be effected.

Thus we have presented a few of the facts and arguments which we conceive support the doctrine of phrenology. To have quoted all that can be advanced to uphold this doctrine would have been to have transcribed the ponderous volumes which are written in its support. We do not forget the French proverb—

“On fait souvent tort à la vérité par la manière dont on se sert pour la défendre.”

Therefore we have concentrated and afforded the more prominent features of phrenology, rather than fatigue the reader by more of its minutiae.

In this paper we have hoped, first, to shew the utility of public discussion in developing truth.

Secondly, the inadequacy of assertion and ridicule to subvert conclusions built on observation of facts.

Thirdly, we hope we have demonstrated that one of the most important conditions to the exhibition of the effective and intellectual powers of man is the organization of the brain; and that on the healthy brain depend man's intellectual operations in this world.

Lastly, we have endeavoured to state facts in support of this conclusion.*

Turley

WHAT SHALL I WRITE ABOUT?

“I WILL write something,” said I to myself the other day, “and send it to the ‘Birmingham Magazine.’” Now after having fully determined on this, a very natural question arose, namely—What I should write about? and thus my cogitations ran—“*Something* I am resolved to write, now what shall it be?—Original it must

* The absence of the author from town prevented the former part of this article being submitted to his revision before it went to press, and must be our excuse for the word *nerves* having been substituted for *organs* in page 246, line 24. It may be necessary to state that owing to circumstances, over which we had no control, this article could not be inserted last month as was our friend's wish,

be—shall be—yet how can it? Every subject is worn threadbare—every place is occupied, and here I am like a person who has been waiting an hour for an ‘Express,’ a ‘Tally-ho,’ a ‘Bang-up,’ or a ‘Prince,’ and has the unspeakable satisfaction of hearing—‘Full, sir, inside and out!’—I say one must inevitably run foul of the ideas of some author or other—one might as well try to run between the drops of rain, as to steer clear of them. Shall I write a tale?—What! an *original* tale!—The hero at the onset ‘a tall handsome youth, expressive countenance, generous, brave; gets unruly in the middle of the story, vexes his rich uncle, turned out of doors, not a farthing, knocked down by thieves, miraculous revival, uncle on death-bed, relents, pacification, nephew comes in for chink, interview with his sweetheart, a choice bit of blubbering, revenge on all the gentleman’s foes, a gay wedding, and—finis.’—No! ’tis impossible to write an original tale; “blank forms may be had at the stationer’s.” Well, but what shall I write—an essay? Pshaw! What, prefix a latin motto, then animadvert on man’s vanity—insignificance—rail at the vain pomp and glory of the world—conclude with a moral, forced, crude, and pompous; and at its heels, an exclamation point, standing as erect and self-important as a livery-servant at the back of a nobleman’s barouche;—an essay will not do, every idea is bespoke. A ghost story? Nonsense! Every urchin that can say ‘tat-ta!’ is now-a-days above a ghost story. I see I must give up prose and try poetry; and so Mr. Editor, I took a fresh sheet of paper from my desk, and after entitling the intended effusion—

‘LINES TO A——.’

I proceeded thus—

“Mine eyes could dwell for e’er on thee,
Enraptur’d with that seraph grace.”

But this was common-place; just in the style of all ‘line-writers.’ However, I did not strike my pen across it until I had tried it in this way—

“Enraptur’d with that seraph grace,
Mine eyes for e’er could dwell on thee.”

And then “the awful sentence of the law was carried into effect.” It then struck me that a blood-curdling, hair-stiffening ‘Ode to a Skeleton’ would be something out of the common way, and so I began—

——“Hail, fleshless mansion,
Unsinew’d and unnerv’d! To thy bare frame
My song be rais’d! thy bony—”

I had just written ‘thy bony,’ and was flattering myself an original idea was coming half-way to meet me, when there came such a confoundedly loud rap at the door, that must, as Milton says, have

“Frighted the reigns of Chaos and old Night.”

It was in truth, a very *landlordish* rap; I proceeded to open it in a great hurry, expecting to encounter an ambassador or a minister

of state—or to see half-a-dozen silk-hos'd footmen—or to hear—
 “Make way for his grace, the duke;” and was dilating my optical
 nerves for a feast of the sublime or the beautiful, when, plague on't!
 what did I hear?—“Lamp and Scavenger's Levy, Sir!”—“Call
 next Saturday.”

Beshrew that rap at the door! the new idea which I distinctly
 saw in the ‘extreme distance’ was irrecoverably gone. “Shall I
 write on the present administration and political economy? A truce
 to your extravagant notions,” my wiser spirits whispered in my ear,
 “knowest thou not that the knights of St. Stephen's so often
 ‘change sides and back again,’ and that the ‘ins’ and the ‘outs’ are
 of such ever-varying mutability, that, before thou can'st pronounce
 even a part of the name of a certain ex-premier,* the kaleidoscope
 will be turn'd, and thy sketch be a chaotic medley? What *shall* I
 write about?” said I again, growing a little out of humour, “A
 sonnet?” I tried one; but for the life of me, I could not keep out
 of the “pale moonshine,” the “breathing zephyrs,” and then *dagg'd*
 myself in the “rippling stream.” I was obliged to give it up; all
 these phrases seemed to me more common-place than “How d'ye
 do?—A fine day!—Give my respects.” I positively could write
 nothing but what partook of the “family-likeness” of some
 author.

MERCUTIO.

Cansing

 ON THE DEATH OF S—— W——.

Why carve ye the urn, or why raise ye the stone,
 Why plant the dark yew-tree to mourn o'er the sod?
 She has fled us for ever—for ever she's flown
 To dwell with her Maker, her Father, her God.

Tho' few were her years, and in love, and in beauty,
 She is gone to that home we must all of us go—
 Why weep ye for her, who in joy and in duty
 Feels the blisses of heaven—the cause of your woe.

Why spread ye those flowr's—they will fade as a warning—
 To show you how short, but how beauteous she shone?—
 But what need?—who can gaze on the sun in the morning,
 And not think that e'er night all his rays shall be gone.—

His rays, like the virtues of her ye are weeping,
 Tho' lost to the scene ye have known them to gild,
 His lustre still shines, and like him she is keeping
 The station, and splendour, Almighty has will'd.

Then why weep ye her fate, or wish ye to alter
 Her doom that was made by the Being above,
 Where she joins with the heav'nly choir in the psalter
 In praise of her Maker—the Godhead of Love!

B. P.

 * Jack R—b—n—on.

THE CORN LAWS.

FOR the last two or three years the public attention has been directed almost exclusively to the evils produced by the corn bill. So general and all engrossing has been the subject, that one might conclude all former evils had ceased to exist, or that their mischievous qualities had centered in this vexatious and impolitic enactment. Where there are abuses to complain of, it is gratifying to find the people sufficiently well informed to perceive, and public-spirited enough to resist them. It cannot, however, be wise to lose the substance in pursuit of a shadow, nor can it be of advantage to attribute to the corn laws, those evils, which have been produced by other and more powerful causes. To doubt that the most important advantages would result from the repeal of these laws, is generally considered as a manifestation of hostility to the commercial interest; but if it be supposed that these advantages have been greatly overrated, and that the energies of the people are unprofitably exerted, surely it cannot be deemed improper to state fairly and calmly the reasons for such opinion. Such is our intention with respect to this subject; for though we think the repeal of the corn bill would be of considerable advantage, yet it would not in our opinion at all answer public expectation. The opinions generally expressed, will we think appear exceedingly extravagant and fallacious when we have carefully considered the subject.

The most general and mischievous fallacy, is that of taking the cost of necessaries in France, America, or Germany as a criterion by which to judge of the effect produced on prices by the corn bill. The differences in the price of articles of subsistence in France and in England, when allowance is made for the expense of carriage is said to be the amount of the tax which the landholders levy on us by means of this act. That high prices of food are injurious to a commercial people is undoubtedly true, but there is no advantage gained by attributing them to a wrong cause. Let us then consider whether the above statement representing the high price of bread in England as attributable to the corn bill be correct. The easiest way of answering the assertion will be by an appeal to facts, to shew that corn was higher in price before the passing of this bill than it has ever been since.

During the ten years preceding 1815, the year in which the bill now in force was passed, the price of corn per quarter had varied from 64s. to 125s. The average price of the ten years, was 89s. per quarter. During the ten years from 1815 to 1825, with the corn bill in full operation, the price never reached higher than 94s. per quarter, and was at one time as low as 43s. The average of the ten years was 66s. per quarter. The average of the year 1812 was 125s. and that of 1813 was 107s. per quarter; thus three years before the present corn bill was in existence, the price of corn was higher by 13s. per quarter than it has been ever since. The very

year in which the bill passed, the price fell to 64s. being a decline of 61s. a quarter when compared with the year 1812. During the first period of ten years above-mentioned, when the price of corn averaged 89s. per quarter, the ports were open for importation, with the exception of two years; during the last ten years quoted, the ports were not open by reason of the corn bill, with the exception of the years 1817 and 1818; yet the price of the latter period averaged 23s. per quarter less than the former. Thus then the law has been in active operation; it has been fully and fairly tried, and yet it is a fact that corn has been cheaper than before its existence.

With these facts before our eyes how is it possible to join the general cry, and declare that the evil of high prices is to be attributed exclusively to the corn bill?

The principle of the law is certainly both unjust and tyrannical, but other and more powerful means have been in operation, and have caused the effects so justly complained of.

From an examination of these facts, it might be supposed that the corn bill had produced an effect exactly contrary to that intended by the originators of the measure; but our wonder ceases when we find that the price of corn and the price of every other species of food has been doubled by the operation of the currency. In 1815, the year in which the corn bill was passed, an expectation of a return to cash payments, that is, of a law being passed to compel the Bank of England to exchange its notes for gold, induced the Bank directors to decrease the quantity of bank notes in circulation; and this example being followed by the country banks, the whole amount of money circulating was considerably diminished. This diminution caused the price of corn to fall 10s. per quarter. Continual alterations in the quantity of the circulating medium were made in the following years, and this operation kept prices fluctuating in the same degree until the year 1822, when the law for the resumption of cash payments, commonly called Peel's bill, having called in a great part of the money in circulation, had so powerful an effect on prices, that corn fell to 43s. per quarter, and other things in proportion.

By a reference to the statement laid before Parliament, it appears that the amount of Bank of England notes in circulation in this year, was 17,000,000. In former years (when prices were high) their value had been 23,000,000. The country bank notes had decreased from 24 or 25,000,000 about their amount in former years, to 8,000,000. These facts prove that the bank notes in circulation had decreased nearly one half, and they also prove that the market price of corn, meat, and of every other article of food, had decreased in nearly the same proportion, and if in comparing the fluctuations of the currency and the price of provisions, it should farther appear that during the last fifty years, the prices have increased or decreased according as the quantity of money circulating has been increased or decreased, the principle must be clear to every man of sense.

Taking the ten years from 1780 to 1790, it will be found that the price of corn was about 45s. per quarter, the price of meat 3d. or 4d. per lb. and other articles in proportion. The account laid before parliament proves that the amount of bank notes in circulation, was about 23 or 24,000,000. If we take another period of ten years, from 1805 to 1815, we shall find that the bank notes in circulation had increased to more than 45,000,000; and that the price of corn per quarter had risen from 45s. to 89s. on an average in the ten years. The price of meat had risen from 3d. or 4d. to 7d. or 8d. per lb. and other articles in the same proportion. But if we take the third period, from 1815 to 1825, when the corn bill was in operation, we find the price of corn, per quarter, average only 66s. instead of 89s.; we must bear in mind that during these ten years, the currency had been several times reduced in amount. In 1822, when the quantity of bank notes in circulation was rapidly diminishing to the standard of 1792, prices were also approaching to the same level; meat as in 1792, being 3d. or 4d. per lb. and corn 43s. per quarter. Surely a careful consideration of these facts must lead every one to conclude that it is a mischievous tampering with the currency which has caused the ruin, misery, starvation, and the other evils generally attributed to the corn laws.

The principles on which an increase or decrease of the currency raises or lowers prices, are understood and acknowledged in every other transaction of exchange or commerce. That the proportion which the supply of any marketable commodity bears to the demand determines its price, is admitted by every person conversant with business. Why then deny the application of the principle to money? Let us suppose a country in which the annual consumption of corn amounted to 20,000,000 quarters, which corn sold for £2. per quarter, when the amount of money circulating was 40,000,000. Every one would readily admit, that if the supply of corn was increased to 40,000,000 quarters, the price would fall. The rate at which corn had exchanged with money would be altered by such increase of quantity; and consequently, more corn would be given for the same sum of money. If then it be admitted, that the doubling the quantity of corn had lowered its price, why not admit that doubling the quantity of money would produce the same effect, would render it more plentiful, and occasion more money to be given in exchange for the same quantity of corn than was given before? The extra quantity of corn, (and the argument is applied to corn merely to simplify the statement, for all other prices rise or fall with the price of corn), it will be said would be useless if not sold, and the eagerness to sell among the owners of it, would by competition soon lower its price. The same remark is true with respect to money. The money in circulation before, having been found sufficient to purchase all the corn and other articles, offered for sale, the owners of the extra quantity would not be benefited by their increase of wealth, if they did not endeavour to procure more of the corn, and all other arti-

cles offered for sale than before; and consequently, their eagerness to purchase would soon cause the prices to rise.

The general, though very erroneous opinion of money, is that it is unchanging in value, a fixed and arbitrary standard by which the worth of every other commodity is to be compared. But in truth, money is as much a marketable commodity as corn, metal, or any manufactured article; is subject to the same laws, and changed in value, like them, according as it becomes more or less plentiful.

When the money circulating was about 20,000,000, it would purchase 10,000,000 quarters of corn. When the circulation was increased to 40,000,000, it would purchase only the same quantity. Now as the quality of the corn must have remained the same, it is evident that the *money* must have changed in value. The money circulating is equal to the value of all the circulating wealth of the kingdom, whether its amount be 20 or 60,000,000; since it is merely the instrument by which we exchange one article for another. The articles themselves are the things of value.

The principle that the larger or smaller amount of any commodity (the demand remaining the same) determines its price, and that money is liable to the same law, is borne out by the experience of the last fifty years; but if it be contended that this theory is correct when applied to other commodities, and yet false when applied to money, then we are involved in contradictions which it is impossible to explain, and bewildered by conclusions from which we attempt in vain to escape.*

As the changes in the amount of the currency have caused such great fluctuation in the price of corn, it will be evident that the importation of foreign grain must have been too small to counteract their operation; and, by the official documents laid before parliament, this is proved to be the case. In April 1827, M. C. Grant presented the following statement of the amount of foreign grain imported into England:—

Total importation of wheat in the twenty years, from 1795 to 1815	2rs.
.. .. .	11,000,000
Yearly average	550,000
The largest quantity imported in any two years was in 1818 and 1819	2,325,000
The Quarterly Review, June 1825, states the total quantity of wheat imported, after deducting for the exportation, in the 70 years from 1754 to 1824, to have been only	15,175,000†

It is evident that this quantity is too small to affect our prices to any considerable degree; but it may be urged that the corn laws have caused the importation of foreign wheat to be so small. This

* For proof of the correctness of these statements respecting the amount of the currency and the price of corn, see Sedgwick's, Muschet's, and Tooke's tables; and many official documents submitted to the House of Commons.

† The ports were open for the importation of foreign corn duty free, seventeen of the above-named twenty years. The corn laws of 1791 and 1804, allowing such importation when the price of English corn averaged above 63s. per quarter.

can hardly be shewn to be the fact: for we find in 1818 to 1819 that the quantity imported amounted only to 2,325,000 quarters, not more than one-fourteenth of the consumption for the same period, though the ports were open for that time, and the price of corn in England was from 40s. to 50s. per quarter higher than that of foreign countries. The annual consumption of corn is rated at about 15,000,000 quarters; and during the seventy years above stated the importation did not exceed that amount, though the prices were frequently very high, and the ports were open a considerable part of the time. Most certainly the trade in corn does not appear, from these documents, to have been of the extent and importance generally imagined. It did not increase to any great amount in 1818 and 1819, even though the inducement was so great. The reason for this is obvious; corn is not like manufactured articles, capable of being increased immediately to any amount; but the supply is bounded by the extent and fertility of the soil. The expense of transporting so bulky an article is very considerable, and would alone deprive the dealer of all profit, unless the price was 15s. or 20s. per quarter higher in the country where it was sold, than in the one from which it was bought. The report of Mr. Jacob, a gentleman sent by the government to make enquiries on this subject, states, that the stock of corn in Poland, Russia, the north of Germany, and other corn countries is very small, and that in his opinion, very little would be available for the English market. This he attributed to the poverty of the soil, and the want of skill in cultivation. A continued demand would undoubtedly cause more attention to be paid to the growing of corn; but it is very certain that many years must elapse before the trade could be of great extent, and it is probable that it would never be of primary importance.

Having thus freely stated our dissent from the opinion of those who maintain that a repeal of the corn laws would immediately reduce the price of food in England one half, we must in justice to ourselves declare, that we are no advocates for their continuance. On the contrary, we are as anxious for their repeal as any one; our only difference is, as to the relative importance of the subject, which we hold to be secondary to the currency, and some others. We think the corn bill a most cruel and oppressive enactment; and though it has not kept the price of corn as high as 60s. or 70s. which it was intended to do, yet in principle it is not on that account less objectionable. It is very certain that corn might be grown abroad for much less than we can grow it in England, and that consequently a trade to some amount might be carried on but for this restrictive and impolitic measure. The government have within a few years, removed many absurd restrictions from commerce; how then can they defend the corn bill, a perfect anomaly in their new system of free trade? With what chance of success can they apply to other nations for commercial treaties founded on this principle, while this measure deprives the agricultural countries of our market for the principal article of trade?

To the commercial class this must be a most vexatious law, and by confining them in their dealings, must be very injurious to their interest. Even though in a national point of view, the trade in this article might not be very extensive, yet a feeling of hostility is created by restricting it, which may produce more important effects than the occasion would seem to warrant.

The landlords by encouraging the delusion that a monopoly of the English market will give the farmers high prices, are enabled to keep up their rents longer than they otherwise could do; but the farmers can derive no benefit from the measure. Should an entire repeal of the corn laws, by destroying this delusion, lower the rent of land, and a sufficient importation take place to cause more attention to be paid to the grazing lands, and thus reduce the present high price of cattle, a great good would be gained by the body of the people, both agricultural and commercial.

The parties who complain of high prices are strangely inconsistent in neglecting the question of the currency; for we see that from 1817 to 1819, though the ports were open, a temporary extension of the currency carried the price of corn upwards from 64s. to 94s. per quarter, and raised all other prices in proportion; and that a decrease of the currency in 1821 and 1822 again reduced it to 43s. per quarter, though the ports were shut against foreign importation at the time.

Could the quantity of corn be increased to the degree supposed, this fluctuation certainly would not take place; but the quantity of corn does not appear likely, under any circumstances, to admit of an equal extension with the currency. And thus while the increase of the currency may be from 20 to 40, the increase of corn, to counteract its operation, would not in all probability for many years, exceed the ratio of from 15 to 20. The consequence must be, as we have seen, a great rise in price.

STANZAS.

FAIREST gem of the billow, and queen of the sea,

The summons has reached thine inviolate shore,

Thou hast heard the despairing appeal of the free;

And the spirit that led forth thine heroes of yore,

The Spirit of Freedom invokes thee once more,

And points to the beautiful vallies of Greece,

Now ensanguined by combat, and stained with the gore,

Of the bravest and best who proclaim'd her release!

And he points not in vain—or thine own native lyre,

That with glory and freedom hath blended thy name,—

And the bards thy chivalrous achievements inspire,—

Would now but have sung thy dishonour and shame;—

No!—the shrine so encircled with splendour and fame,

By the pure fire of liberty could not withhold

Its aid, from the land which first cherished the flame,

And leave the fair altars of Hellenè cold!

Thou hast giv'n to the breeze thine illustrious sign,
 And let shame brand the spirit, and blazon the brow
 That may bask in the beam of that symbol divine,
 And not to its influence tremblingly bow!—
 Awake from your slumbers, your lineage avow,
 Oh, sons of the mighty!—the glorified dead,
 Look up to the banner, uprais'd o'er ye now,
 The cross which your fathers to victory led.

It has waved in its pride over Askelon's wall,
 And victoriously floated in Palestine's gale—
 Once again in its beam shall the infidels fall,
 And the ray of the crescent grow blasted and pale:—
 For oh! the high blood of your fathers must fail,
 Each sublime reminiscence of ancestry fade,
 If the valour of ages no longer avail,
 If ye rise not in glory and conquest arrayed.

A trumpet voice sounds in the four winds of heaven,
 The nations convulsively pant to be free,
 The chains of the slave are exultingly riven,
 And the eyes of the world gaze intently on thee
 As a beacon resplendent o'er ocean and lea,
 Oh, my country!—nor is their expectancy vain—
 Nor yet shall thine enemies triumph to see
 Thou rejectest the wreath 'twere immortal to gain.

JULIUS.

Richards

 REVIEW.

Mr. Field's *Life of* DR. PARR.

(Concluded from Page 175.)

FINDING this work contains so many interesting anecdotes and incidents, that we have been rather inadvertently induced to enlarge our extracts from it beyond our original intention, we are fearful if continued on the same scale, it might intrude too much on our pages, to the exclusion of that kind of variety with which we wish to entertain our readers: we, therefore, must reluctantly part with Dr. Parr for the present, with a few concluding observations, and a brief summary accompanied with some short, but illustrative extracts, of the remaining portions of this volume.

The Doctor's establishment at Norwich, like all his preceding engagements, was also of temporary duration: after an honorable, though in a pecuniary point of view, an unprofitable residence in that city of about seven years, at the close of 1785, he removed to Hatton, of which place he was the perpetual curate. His principal object in this removal was to avoid—

“ His laborious occupation as the head of a public school, from which he had derived no adequate pecuniary recompense; and of adopting instead of it, the plan of private tuition, from which it was his hope to obtain equal or greater remuneration, at a less expense of time and exertion.”

But neither did this scheme succeed, the number of his pupils was voluntarily limited to seven, and these he soon obtained; but—

“ In 1789 Dr. Parr was induced, with no view of advantage to himself, but for the accommodation of his successor, the Rev. Dr. Bridges, to exchange the perpetual curacy of Hatton, for the rectory of Waddenhoe, in Northamptonshire, Attached, however, to the place of his residence, he took care, in making this exchange, to stipulate for the undisturbed possession of the parsonage-house, and for the uninterrupted exercise of his ministerial functions, as deputy-curate of Hatton.”

His library at this time had increased to more than 10,000 volumes, and he cultivated a most extensive acquaintance with the principal literary characters of the day. His political opinions introduced him to the favourable attentions of the leading whigs of that period; and during the short time of the late king's first illness in 1789, brought him to the verge of a bishopric. But although he missed that promotion, he subsequently obtained through the same channel, so large an increase of income, that during the latter period of his life, Dr. Parr became affluent; and was consequently enabled to live in a most respectable style, and to exercise to an extent corresponding with the liberality of his disposition, that hospitality which afforded him the principal solace of his declining years.

Before we close, however, we must crave the indulgence of our readers for the introduction of two or three interesting observations connected both with the politics of the periods in which they occurred, and also with the personal interests, as well as the political principles of Dr. Parr himself.

“ Among the occurrences, which, about this time, deeply interested the public mind, was the important plan of parliamentary reform, brought forward under the auspices of the minister himself; of which the principal object was, to transfer the right of representation from the decayed boroughs to the shires; and to extend the elective franchise from free-holders to copy-holders, in the case of counties, and, in that of populous towns, from the privileged few to the inhabitants at large. This was a most wise and well digested plan; and it received the fair and the liberal praise of Mr. Fox; yet it did not obtain the approbation of Dr. Parr, who thus unreasonably and unjustly decried it—“ In forming and pursuing his great plan of popular representation, the minister exerted all the powers of his genius, and strained all the faculties of his mind. Not satisfied with the idea of introducing reform, his object seemed to be totally to alter the constitution of the senate. The views of which he thought so highly were, however, defeated by a majority of the house.”

In perusing this paragraph, and comparing it with the more liberal sentiments expressed by the Doctor on other occasions, every one must be struck with the extraordinary discrepitaney of principle displayed in them; and one by no means creditable to either the penetration or the judgment of their author. Did this great man believe that the errors of our forefathers were consecrated by their antiquity? Or that the progress of political improvement should not keep pace with the natural and civil revolutions which so decisively call for them? We are naturally surprised at the narrowness of intellect displayed in this instance: to transfer or extend the elective franchise as is here described, would be to contribute

largely to the perfection, instead of injuriously altering "the constitution of the senate."

In the following passages we trace farther proofs of political error and instability—not in Dr. Parr alone, but in the two great political luminaries of the day, who though opposed to each other in their general principles, appeared to have agreed in the point of inconsistency, or misconception of the most obvious truths.

"But in the subsequent conduct of Mr. Pitt, who, though solemnly pledged to this great object, never exerted one effort more to accomplish it, but ever after strenuously opposed it, there was certainly reason enough for language of even more bitter reproach than the following: 'From the moment when his plan was rejected, all his ardour cooled, all his diligence relaxed. The very hope of healing what seemed to be corrupt in the state, was not only checked in his mind, but discarded from it. In this instance, some whom the name and the form of liberty transport almost beyond the bounds of reason, complain of his insincerity; and assert, that he who professed himself the great patron and support of their cause, uses a language foreign to his real sentiments.'

"But if Mr. Pitt has exposed himself to the reproach of having basely abjured the cause in which he had once so zealously embarked, he is entitled, however, for the next great measure proposed by him to high and unqualified praise. This was the commercial treaty with France; a measure founded on the wisest principles of sound and liberal policy. It is mortifying to think that, to such a measure, the enlightened mind of Mr. Fox was opposed; and that he rested one of his great objections to it, on the strange principle of natural and invincible enmity between the two neighbouring nations. With no less surprise than concern, we observe the same objection urged, and the same odious principle admitted, by Dr. Parr, in the following passage:—'It may be remarked that nature seems to have placed an insuperable bar to union, in divided shores, opposite fortunes, and varying laws, customs and genius. They who applaud this treaty, loudly and boisterously contend that the ambitious spirit of the French will now be lulled to repose; and that we shall have nothing hereafter to fear, from their open attempts or secret arts. But the character of the French is, in my opinion, marked by a lust of power and by perfidiousness. When, therefore, they make spontaneous and liberal offers, my distrust is only the more awakened. I fear lest war be enveloped in the mantle of peace.'

In September 1802, the Doctor received from Sir Francis Burdett the equally unexpected and unsolicited, yet very acceptable presentation to the rectory of Graffham in Norfolk, valued at about £270. per annum, to which was added, two years after, the produce of a valuable prebendal estate, which then came into his possession. These are the last occurrences of importance related in the first volume of these memoirs, which upon the whole, must be regarded as a very interesting biographical work, and one which naturally excites an anxious desire in the reader to enjoy the gratifying treat which the concluding volume may be expected to contain, to the admirers of extensive learning, associated with true piety and genuine benevolence.

Tucker

Sure Methods of improving Health, and prolonging Life; or, the Art of living long and comfortably. By a Physician, 12mo. pp. 360. London, 1827.

Run, doctors, run, all England is blue-pill-ing it;
 Diet and sobriety are now the go:
 This is the day for physicking and draught-ing it,
 All are dum-bell-ing it from high to low.
Parody on "Quadrilling."

WE counsel Mr. Hawkes Smith that before our next number makes its appearance, he should have ready a "proper new song," or rather a parody on his old one, with illustrations as usual, and we hereby make over to him all our right and property in the four lines above, to be used as he shall think proper.

All the titles which have been coined for this "age" are certainly misnomers; the fact is, we live in the age of physic. Surgeons and singers, blue pill and Ibrahim Pacha are equally interesting subjects of conversation: Wherever we go, we hear that "Dr. Y. has certainly mistaken poor Mr. A.'s case," or that "Dr. B. is such a nice young man," mixed with occasional interludes on the superiority of sulphate of quinine to Peruvian bark, and assertions that one drop of Croton oil is worth a whole gallon of Epsom salts. Our ladies are all deep in calomel, even our waiting maids dabble in *pill-à-cochiá*, and in all classes the march of physic is much quicker than the "march of mind."

"Men "rise early, late take rest, and eat the bread of carefulness" during that part of their lives in which their energies render them capable of pleasure, and having worked hard, and saved carefully, they at length retire with a fortune and—a confirmed indigestion; so that the remainder of life is passed in a vain attempt to regain that of which a very little care would have prevented the loss. Employed in the counting-house all day, perhaps in a heated atmosphere impregnated with some mineral, taking only such exercise as their business compels them to, carrying its anxieties with them to their meals, and even to their sleep, they neither "live to eat," nor "eat to live," but merely to *exist*: their evening instead of being spent in conversation or amusement is passed away in devising plans for the morrow. This is called living *regularly*; and they discover too late that health may be injured no less by want of care than by intemperance. They are surprised that at the early age of thirty-five, their stomach has lost its tone; they begin to feel anxious, buy Abernethy, *talk* of exercise, but find themselves soon wearied, and at last sink into hypochondriasis—deem poison and port wine as synonymous, and malt liquor a sort of corrosive sublimate. All this is, however, working its own remedy; we begin to find that "prevention is better than cure," and exercise more pleasant than a course of alteratives.

The subject has been treated in a popular style by some of our most eminent physicians, and their works have met with an extensive

sale. The book before us will, however, become the most popular; the style is lively, and the "Maxims of Health" are judicious and easily put in practice. We like it the better that it contains but few prescriptions, and that it has less of *Don Pedro Positive Snatch away* than most of its brethren. The author arranges his remarks under three heads, "Diet, Regimen, and Maxims of Health," suited to different pursuits and modes of life.

Every one must have remarked the amusing cautiousness and indecision of all medical writers on diet. They are fearful of laying down any fixed law, because they are aware that it must necessarily have innumerable exceptions. They all join, however, in lauding beef and mutton, and every thing else they altogether *taboo*, or "damn with faint praise." Our author has enough of this to make his chapters on diet sufficiently amusing. Beef, mutton and venison, (this last had nearly escaped us, for to tell the truth, it is an affair with which we have little to do—why does not some one start a joint stock company for rearing venison ?") are of course praised, and then those horrid *buts* come in.

"Veal, although affording less nutriment than the flesh of the full-grown beast, is tender and nourishing; *but* is not so easily digested, nor so well suited to weak stomachs as is commonly imagined. Indeed in all stomach complaints, it is altogether improper, more especially when minced.

Lamb being less heating and less dense than mutton, is sometimes better suited to persons convalescent from acute diseases, *but* by the majority of persons labouring under indigestion, or any other severe affection of the stomach, it is not found so digestible as wether mutton.

Good pork is a very savoury food, and affords strong nourishment, suited to persons who lead an active or laborious life, *but* is not so easily digested, nor can it be considered wholesome."

In birds our author is more liberal.

"The following species afford excellent nourishment, and are for the most part, easily digested, viz :—the common fowl, partridge, pheasant, turkey, guinea-hen and quail, and the common pigeon, lark, thrush and fieldfare."

Fish, he says, "affords little nourishment, and is difficult of digestion." However, for the consolation of those readers who are lovers of the "finny tribe," he gives us to understand that Dr. Paris says, fish is *easy* of digestion, *but* then Dr. Johnson, as great a name, is on the opposite side. "Non nostrum tantas componere lites."

As to liquid food, water is allowed; we looked to this point with some anxiety, since it has become the fashion with these gentlemen to insinuate their doubts even as to this article: they are obliged to admit its salubrity, *but* can you procure it pure? We sympathize most feelingly with the inhabitants of London on this point. It had long ago been settled that their porter was nothing but treacle, grains of paradise and dirty water—that their beer had quassia instead of hops, besides a long et cœtera of adulterations—and as for wine, what with logwood chips and cherry-laurel water, oxalic acid was very little worse; but this last blow—to be told that the water, which they had considered good, sweet Thames water, was nothing but the issue of their *common sewers*, and this demonstrated

clearly, and attested by their physicians,* was really a climax to their woo, a sort of "Tu quoque Brute" completely overpowering. They might have resolved to live as hermits—"their food the fruits, their drink the crystal well"—but now—our readers must excuse us, our feelings are too much for us.

In the chapter on air, the author asserts "that the best situation in *Europe* for consumptive Englishmen, is Penzance in Cornwall!" Does our Physician reside at that herring-taking, pilchard curing little town? We should conceive that no other motive could make him recommend, as a residence for the consumptive, a place, the air of which is impregnated for half the year with the detestable smells of the herring cellars. However, let him speak for himself.

"I would not quit the subject of consumption without offering a few remarks on the propriety of the patient's removal to a foreign climate, because I think it my duty to oppose this practice at every possible opportunity, from being perfectly convinced of its inefficiency and danger. In the earlier stages, it is unnecessary because we have in our own country a spot which offers at least equal, and every thing considered, perhaps superior advantages; and it is inefficient, since change of climate will not be attended with much benefit without constant exercise. In the latter periods it is dangerous, as experience has fully proved, that under such a change, this disease then runs a more rapid, and a more certainly fatal course, than if the patient remained in England. This is, in short, the sum of medical experience on the subject; and I have no doubt that a great majority of the most able physicians in this kingdom, will, on due consideration, fully agree in the truth of this statement. It is a most mistaken notion to suppose, that the inhabitants of Madeira, Italy, the south of France or Lisbon,† are nearly exempt from consumptive disorders; on the contrary they are very liable to them, and it is a remarkable circumstance, that the duration of the disease, in those countries, does not exceed, in general, from three to six months, especially in Italy."

We must confess that we have been simple enough to think, that the best means for prevention of cold, were careful wrapping up and a due caution in exposing oneself to draught; but it seems that we have been all this time, lamentably ignorant of the causes of cold; a cold is so called, not because it arises from *cold*, but, "*mons a non movendo*," because it is produced by heat.

"It should be observed, that a cold is generally produced by the individual going from the external cold air, into the warm air of a heated room. When a person, in cold weather, goes into the open air, every time he draws in his breath, the cold air passes through his nostrils and windpipe into the lungs, and consequently, diminishes the heat of these parts. As long as the person continues in the cold air, he feels no bad effects from it; but as soon as he returns home, he approaches the fire to warm himself, and very often takes some warm and comfortable drink, to keep out the cold, as it is said. Now this is the way to fix a cold in the head and chest, because of the sudden transition effected in the temperature of the parts, by the incautious use of heat. The individual who follows this practice soon perceives a glow within his nostrils and breast, as well as over the whole surface of the body, which is succeeded by a disagreeable dryness and

* See the *Dolphin*," &c. published last year.

† In respect to the propriety of sending consumptive patients to Madeira, I would state a fact recorded by Dr. Renton, a physician who resided there. He says, that of forty-seven of such patients sent to that island, thirty-two died within six months after their arrival; six died on a second winter's trial of the climate; six died after returning to England, and the fate of the remaining three was uncertain!—Note by the Author.

huskiness felt in the nostrils and breast. By and by a short, dry, tickling cough comes on; he feels a shivering, which makes him draw nearer to the fire, but all to no purpose; the more he tries to heat himself, the more he becomes chilled."

The chapter on exercise meets with our fullest approbation. The directions are excellent, and the examples of its efficacy in cases which appeared hopeless, must be most encouraging to the dyspeptic and nervous. We shall extract a few of his opening remarks which bear on the letter of our friend Alpha.

"The ancients, in general, had so high an opinion of gymnastics, that Plato and Aristotle, and other great authorities, considered a commonwealth as defective, in which they were neglected; and they reasoned thus: As the improvement of the *mind*, which ought to be our constant aim, cannot be accomplished without the aid of the *body*, is it not incumbent on us to promote the health and strength of the body, that it may be capable of serving the mind, and of assisting, instead of impeding its operations? Hence, Plato in Protagoras, calls him a *cripple*, who, cultivating his mind alone, suffered his body to languish through inactivity and sloth."

The author puts in his protest against the practice of riding in close carriages, which is facetiously called *taking the air*, though the inmates must be breathing the same atmosphere which they brought out of town, and which must be every minute changing for the worse. Horse exercise is highly recommended, but the author is unfortunate in the example he has cited, since every one knows that Lord Monboddo's sole motive for riding in all his journies, was the fear that *his tail might sprout afresh*, unless rubbed off by active friction.



Alpha

CORRESPONDENCE.



ON PUBLIC GYMNASIA.

"Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold populace, their country's pride,
When once destroyed, can never be supplied."

MR. EDITOR,—The prompt attention with which my last communication was honoured, and the invitation you gave me in your notice to correspondents, have induced me, albeit a sexagenarian unused to the inditing mood, again to offer something, which though it may not rank among the "Head-pieces," may find room with your "Tail-pieces."

The recollections and attachments connected with the scene of our nativity or long residence, so identify us with the place, that we are rendered alive to any event which will affect its reputation amongst any class of persons. If a friend be successful in a pursuit which we consider perhaps culpable, or at least worthless, the termination seems to excuse the aim, and we hail it as a test of energies, which if better employed, would produce more praiseworthy effects. Something of this feeling has been called into

action by the late encounter of Sampson and Brown; and though there were many in Birmingham, who decidedly object to the practice of pugilism, and who detest the system of prize-fighting, yet as the victory must have fallen to one or the other, there was a general though undefined wish that Sampson might conquer.

Pugilism has been denounced on all sides, from the pulpit and the bench, as I think, without a due consideration of those arguments which may be advanced in its favour, and which will go far to shew, that though in common with other public amusements it is productive of some evil, a great deal of substantial good results from it. There is no custom for which the sanction of antiquity, the approbation of its wisest and greatest men, may be so confidently claimed as the practice of pugilism and other trials of strength and activity. The Olympic games were invested with all the solemnity which pomp and circumstance could give them. The city in which they were held was possessed of peculiar and valuable privileges, and their territory was secured from invasion and all kinds of molestation. Persons of the first rank were appointed judges, and the praises of the conquerors exercised the talents of the painter, the sculptor, and the poet. The most beautiful of the odes of Pindar were written to celebrate these victories, and to immortalise the names of the combatants. Their return home was as the triumph of a victorious general, and their entrance to their native city was through a breach in the walls made for the occasion. So intoxicating and overpowering were the praises and rewards heaped on the victors, that history has transmitted to us the names of several who died of joy at the news of their children and relatives being successful. Whilst our orators and poets use Marathon and Thermopylæ as watchwords to enflame our courage or shame our supineness, they forget how very much the bravery and resolution of the Greeks was indebted to their Athletæ and the whole system of the gymnasium. The Romans early adopted the customs of their contemporaries in this respect; but amongst this warlike people the exercises were more serious, and partook of the nature of their favourite pursuit. The importance of these combats in the estimation of the greatest and most virtuous of their heroes, may be learned from the fact, that Scipio Africanus treated his soldiers with a spectacle of gladiators at New Carthage, that they might emulate the enduring firmness and intrepidity of the actors. During the times of the emperors, the continuance of these shows alone saved the state from that premature destruction, which the luxury and dissolute effeminacy of the nobility would have brought on; and kept up amongst the populace that bold spirit which their ancestors had shewn in a thousand battles, and which had subdued a thousand enemies. The empire resisted the assaults of the barbarians, and for the most part repulsed their inroads with success, till the emperor Honorius decreed the abolishment of the gladiatorial combats. After that period, the Romans, totally unused to arms, became an easy prey to each successive

horde, and bought off army after army, till they had nothing, save themselves and their soil, to offer to the invader. Whilst we lament that the more peaceful amusements of Greece were not substituted for these bloody spectacles, we must still admit that they nourished the unconquerable audacity and unyielding fortitude of the nation which produced a Manlius and a Regulus.

Our gothic ancestors trained their youth to arms by means of similar institutions; and in later times, the knightly and chivalrous tournament inspired with courage and a thirst for glory. It may fairly be asserted, that the pugilism of the present age is but the spirit of the fifteenth century working in a different way. The tilting of knights and the gallant bearing of nobles have been sung by the poet, and the sanguinary *mêlée* has added interest to the pages of the novelist; but more human life was wasted in one year at these tournaments than has been destroyed by pugilism in the last twenty. These scenes are consecrated by fancy—we lament that the “age of chivalry is past”—and we view them through the false colouring with which genius has surrounded them.

If we look at those countries in which the manly exercises have been unknown, we shall find that quarrels have been generally ended by the murderous steel of the assassin, as in Italy or Spain, or as in some other countries, every trifle has been considered as sufficient cause for a duel, terminating perhaps in the death of both parties. Will any one who is aware of the extent to which duelling prevails at this day in the United States—who has witnessed the coolness and horrible determination with which those who were but lately the most intimate friends, in compliance with an absurd custom, arm themselves with mutual destruction—will any one I say, contend, that the adoption of our English mode would not be to their advantage? The character of the English in their quarrels, is that of being easily and lastingly reconciled: abiding revenge and enduring malignity are vices not generally found on British soil. The manner in which our pugilistic contests are conducted, commenced and closed by a hearty shake of the hand, has certainly had its share in preserving us from these detestable passions. No exercise creates cool courage, prudent audacity, and stubborn resolution so certainly as the one under consideration. The peasantry of other countries possess means of practising the sports of the field, so eminently conducive to agility and boldness, of which our own countrymen are deprived. Sir Walter Scott justly observes, that the French seem to have a natural genius for the art of war, a capability of military obedience, and that a power of observation and intelligence, if left to act for themselves, is found even in their private centinels. The bravery of the Americans, and their immense superiority to our own soldiers as marksmen, was fatally proved in the last war. But in stubborn courage the English excel all others: I would ask whether we are not mainly indebted for this to the practice of pugilism? Our proudest victory, the battle of Waterloo, was won by this stubbornness; and amongst the heroes who gained a name on

that day, Shaw the life-guardsmen, a well-known pugilist, performed acts of the most daring bravery. The ideas of pugilism and prize-fighting with some of its most disgusting concomitants, are so mixed up, that though I am not pleading what can be strictly termed an unpopular cause, yet I fear that these remarks will not meet with sympathy from those for whose approbation I am most anxious.

The vices of the members of the prize ring are often alledged by its opponents as a reason for their dislike. Are these vices peculiar to this class, or are not intoxication and the frequent use of oaths, the general stain of the English character? Habitual drunkenness can never be the vice of the pugilist, without the certainty of his being thereby utterly incapacitated for his trade. These too are vices, which are rather injurious to the individual than to society at large. Is not a certain laxity of morals chargeable on the whole body of those who cater for the amusement of the public? Permit me to ask that respectable class of society who are play-goers, and the many, who objecting to the theatre, attend the concert-room, whether the vices, or rather crimes which are almost universally the practice of our actors and singers, are not those which employ our courts of law, which pollute our newspapers, so as to render them unfit for the perusal of our female connexions, and which destroy the peace and comfort of so many families.

The gambling of the ring is its greatest blot; but this is not so much the fault of the admirers of the science, as part of the system of those swindlers, who flock to any crowd which can possibly give them an opportunity of employing their art. In fact, our national reputation for betting, *alike on the fate of billiard balls or empires*, is notorious. The opponents of the prize ring are shocked at the idea of two men standing up to bruize and batter each other; their fancy is tortured with visions of broken heads, black eyes, bloody noses, and displaced teeth; the science of *bumpology* has no charms for them. Surely all this may be safely left to the discretion of the combatants; if they feel that "their sinews are as brass, and their flesh as iron," and chuse willingly to endure certain risks for certain rewards, I am not aware that we ought to feel more surprised at this, than that there are hundreds of men, who, for half-a-crown a day, pass their lives in the most dangerous and hard working employments, or even in trades, in which such deleterious compositions are used, that their lives must inevitably be shortened thereby.

Viewing the science of self defence as a source of some important benefits mixed as usual with some evils, I cannot but regret the general indifference to an exercise, which would be an effectual means of retaining, as it was a primary cause, of that superiority which we have so long possessed.

If there is any thing for which the institutions of the ancients are particularly to be admired, it is in the great attention which they paid to the *amusements* of the people. It was the opinion of a celebrated modern, that the songs of a nation had a much greater share in forming its character than the laws. This is still more true,

if advanced concerning the whole body of the employments of their leisure hours. Pericles turned the minds of the Athenians from the consideration of public affairs by the fascination of the theatre; and the great share which the satirical song of "Lillebullero" had in the revolution of 1688, forms part of the history of our own nation. A provision for the amusements of our populace seems entirely to have escaped the notice of our legislature, except in the way of penalty, of which there is as usual a plentiful supply. By the increase of large towns, the major part of our poorer fellow-subjects are completely deprived of active and healthy out-door exercise. Their leisure hours are consequently spent at the gin-shop or the ale-house. They flock to the theatre, where their principles are undermined by "Tom and Jerry" and similar specimens of London dissipation. Their presence at the theatre has been ruinous to the drama; to please the galleries, our sterling plays have been laid on the shelf to make room for French flippancy, and the gawdy show of the melo-drama. These also are expensive pleasures: "The desire to drink gin, and sit in the galleries of the Circus, or Cobourg theatre" has made more thieves than the late unexampled distress. I have no hesitation in saying, that the want of proper amusement for this class is one of the principal causes of the increase of crime. Public gymnasia should be opened in all towns of size in the kingdom, under the regulation of professors (I believe that is the word) appointed and paid by the government. A number of meritorious half-pay officers might be provided for in this way, with a very small addition to the national expenses. These institutions should be open to all, gratuitously, the only requisite to admission being a testimonial from an employer; and the members should be subject to expulsion for improper conduct or irregular attendance. It should be remembered, that one of the laws of the Olympic games, was that *no one should be admitted as a combatant who did not possess a fair character, and was besides totally unconnected, even by blood, with any infamous person.* A rule of this kind would do more to keep the members from the commission of crime than any check which legislators have devised. The schoolboy is influenced by a fear of being "kept in," or of a task to be performed in his play-hours, and the fear of losing their amusement, and of being deprived of associates, would have a similar influence on the "children of a larger growth." The man expelled for immorality, or who was unable to obtain admission, would have a Cain's mark on him which would stick to him for ever. At certain seasons of the year, meetings should be held, in which the youth of the whole district would contend in boxing, wrestling, running, leaping, throwing the quoit, and other athletic exercises. These meetings would take the place of fairs, which from being places of business, are become mere resorts of puppet-shows and pestilent imitations of the E. O. tables of high-life. But if deprived of these fairs, without care being taken to supply them with pleasures more innocent and equally attractive, it

is to be feared that the people would find others still more destructive. By means of Mechanics' Institutions, a part of their leisure may be employed in mental improvement; but health and other considerations demand that some portion should be spent in cheerful and strengthening exercise—"All work and no play will make Jack a dull boy." I repeat that our populace have no amusements left them but those which destroy the mind and enervate the body, corrupt the principles, and beggar the pocket; and that it is of importance that they should be furnished with others which would be harmless, lively, and cheap.

ALPHA.

Alpha

To the Editor of "The Birmingham Magazine."

SIR,—A correspondent in your last having stated that no one on either side of the Catholic Political Controversy had adduced the example of the Catholics of Maryland, will you permit me to reply that this opinion must have arisen from a want of familiarity with the speeches of Mr. O'Connell, who has frequently adduced it? The facts, indeed, admit of a more powerful statement than they receive from your correspondent; the truth being, that amidst the revolutions experienced by that state, it *invariably* happened that when the Catholics acquired the ascendancy, liberty of conscience was granted, and as *invariably*, when they lost the ascendancy, it was withdrawn, until it was at length finally established by Catholics, the decree for that purpose being drawn up by——a Jesuit!

I am, Sir, &c.

T. M. M'DONNELL.

EXTRACTS FROM NEW BOOKS.

THE TOKEN.

A Christmas and New Year's Present.—Boston. Published by S. G. Goodrich, 18mo. pp. 368.

THE Token is an imitation by our transatlantic brethren of the various literary *bonbons* annually issued from the metropolitan press, under the names of "The Forget me not," "Literary Souvenir," "Amulet," "Bijou," &c.; which during the dismal and dreary winter months, form so delightful a feast, and so acceptable a pledge of love and friendship.

We have been much amused by a perusal of this interesting volume, for which we are indebted to an American gentleman, our neighbour, and we should not do justice to our feelings on the occasion, or to the proprietor and editor of "The Token," if we hesitated to avow our approval of their highly respectable per-

formance. The paper, which is American, being very little inferior to English manufacture—the typography equal—and the engravings, such as were produced in this country, in many of our illustrated books, but very few years back. Of the plates, we prefer “*The Twins*,” by Thomas Kells, “*The Soldier’s Widow*,” by Cheney, and “*Scenery on the Connecticut River*,” by G. B. Ellis; but many of the others are very respectably done.

In the literary department, there a few *jejune* pieces, which would have been better omitted; but in this respect, it is decidedly superior to the beautiful graphic works, the “*Forget me not*” and the “*Amulet*,” the literature of which, is for the most part, “light and trifling.”

Our readers will exclaim, here is a march! Indeed we really think there is, and unless some extraordinary exertions are made by our editors, artists, and publishers, they will assuredly be outstripped by their American contemporaries, who have made “a pretty particular considerable” effort for that purpose on the present occasion.

Of the poetry, we are most pleased with “*The Hindoo Mother*,” and we had some intention of extracting it for the amusement of our readers, but upon consideration it was thought too “lengthy” for a poetical extract, and we have given the preference to the following story, which may be considered a fair specimen of this amusing and highly talented work.

We regret that we are not able to give our readers the names of the contributors, but brother Jonathan has not given a list of them.

A BRIDAL

IN THE EARLY SETTLEMENTS.

* * * * *

The wedding day at length arrived. It had always been anticipated by Robert as one that would bring unalloyed joy; but Mary had often felt a sadness, something like a foreboding of misfortune, come over her mind whenever her marriage was alluded to. She could not tell her own heart the cause of this melancholy; it was not that she was averse to the union, for she loved Robert more than all the world besides; nor that she feared to dwell in the wilderness—there had not for a long time, been an alarm from the Indians. Why is it that, at times, a shadow will fall on the spirit, which no efforts of the mind, no arguments of reason can dispel?

There were great preparations for the wedding. Captain Waldron liked a parade; and his wife liked to talk; and the marriage afforded a justifiable occasion to gain popularity by a hospitable display. Three o’clock was the hour of ceremony; then followed a feast; and, lastly, all the company who had horses, were to ride and escort the young couple to their dwelling. Of the wedding dresses, I shall only say, that they were quite fashionable then, and would be very monstrous now; and a minute description of antiquated attire ought not to occupy much of a story so limited as this. The Reverend John Reyner officiated at the ceremony; and then the whole party sat down to a long table crowned with an enormous Indian pudding,—not made of Indians, as an Englishman might suppose, but of Indian meal,—and served up in a huge pewter platter. The plates were of the same metal, all shining like silver, from a recent scrubbing; and then they had roast beef and lamb, and venison, and many other good things, which they relished better for seldom indulging in them. But they had no wine, nor strong drink, in those days; and, what would be remarkable now, the host

felt no mortification from not having them to offer, nor his guests disappointment in not having them to partake.

Robert's house stood about a mile and a half from that of Captain Waldron's, and eighty rods from any human habitation. The distance was not great, but it was all wilderness; and the road was only cut and freed from the obstruction of trees. No carriage could have rolled over the rugged way; but that was no subject of regret, as not a wheel vehicle, excepting great lumber carts, had ever been seen in Dover. So the gentlemen mounted their goodly steeds, and, each gallantly taking a lady behind him, they set off, with the bridegroom and bride at the head of the cavalcade, in great style, followed by the smiles and benedictions of those who could not join for lack of horses. Their progress was joyous and rapid, till they entered the winding path of the forest, where a more sober pace became necessary; but Robert's horse, being accustomed to the way, still pressed on at a rate that soon made him several rods in advance of the party. The path, just before entering the clearing, approached very near the river; this curve was made to avoid a large rock that stood like a wall on the north side of the road, confining its width to a space barely sufficient for a passage. Just as Robert was turning this rock, Mary, uttering a shriek, was either torn, or fell from her seat, the horse springing forward at the same instant; and, while Robert, calling on his wife, was attempting to rein his steed, a gun was discharged by an Indian from behind the rock. The ball struck the horse, as he reared high from the effect of the rein, on the breast, and he fell backwards upon his rider. The report of the gun was followed by a loud shout from the wedding party,—not that they suspected the cause of the firing, or its fatal consequences,—they supposed Robert had reached his own house, and fired his gun as the signal. Their shouts intimidated the savages, who precipitately fled with the prisoner, without even stopping to scalp her unfortunate husband. The party rode joyously up—but who can describe the consternation and horror, on finding Robert stretched, apparently lifeless, on the ground, covered with the blood of his dying steed, which they mistook for his own; while Mary was nowhere to be found! Calamities never fall with such an overwhelming force, as when they surprise us in the midst of security and happiness. From that company, lately so gay, was now heard nothing but lamentations for the sufferers, or execrations upon the enemy. The men were all unarmed; they could not, therefore, pursue the Indians, and endeavour to rescue Mary; but having ascertained Robert was still living, they bore him back to the dwelling of Captain Waldron, whence he had so lately gone in all the pride of youth and joy.

There was no sleep that night in Dover. The inhabitants seemed panic-struck. They crowded to the fortified houses,—mothers pressing their children closer to their bosoms, as they listened in breathless terror, often fancying they heard the stealthy tread of the savages; and trembling in agony, as they thought of their horrible yells. But the night passed away without alarm, and a bright morning sun soon dissipated their imaginary terrors. Robert had nearly recovered from the effects of his fall; and though his cheek was pale, there was a sternness in his dark eye that told his spirit was unquelled. It was his determination to seek his wife; and several young men, after they found his resolution could not be altered, volunteered to accompany him. They went first to the fatal rock; from thence they followed the Indians nearly a mile into the woods; but, for a long time, no further traces could be found. After searching many hours, they were joined by a praying Indian, as he was called. Mendowit learned the English language, and became converted to christianity, soon after the colonists settled in Salem. He had received many favours from the elder Mr. Wilson, and had loved Robert from his infancy. He had lately wandered to Dover, and spent his time in hunting and fishing around Robert's clearing. Mendowit soon discovered the trail of the Indians. They had returned on their own steps, after the departure of the wedding party, and kept the narrow path till it joined the more open one; and then they struck off through the wilderness. After following about three miles, their encampment was discovered. Mendowit examined it attentively, as also the direction the savages had taken.

"How many are there?" asked Robert.

"Two, besides the captive:" replied Mendowit.

Robert's cheek became paler, as he stopped to pluck from a bush a fragment of lace and gauze, which he knew had belonged to Mary's bridal dress. Placing the fragment in his bosom, he inquired where Mendowit thought the hostile Indians were retreating.

"They are Mohawks," returned the other; "I know by the track of their moccasins; and they will go to their tribe on the great river or the lakes."

"They shall not!" exclaimed Robert, stamping on the ground in fury. "I will pursue them; I will rescue Mary, or die with her. Mendowit, you know the paths of the woods—will you go with me?" and here he enumerated several articles he would give him, a gun, powder, &c.

"They will go through the hidden paths of the Agiocochook," remarked the Indian, thoughtfully.

"We can overtake them before they reach the White Mountains!" said Robert, eagerly. "You shall have the best gun I can purchase in Boston, Mendowit, and my horn full of powder, and a new knife." These were powerful temptations to the Indian; but a more powerful one was the ancient and inveterate hatred he bore the Mohawks. Revenge is an inextinguishable passion in a red man's breast. Mendowit was a christian, as far as he could be, without ceasing to be an Indian; but his new principles could never eradicate his early prejudices, nor subdue his ruling passion. Now the Mohawks had injured a christian friend, and the indulgence of his hatred towards them seemed a christian virtue. But there was an obstacle to his accompanying Robert. Mendowit concluded these Indians would retreat through what is now called the *Notch* of the White Mountains; and of that pass he had a superstitious dread. But Robert urged him with so many persuasions, suggesting also the certainty of overtaking the Mohawks long before they reached Agiocochook, that Mendowit finally consented. The sun was just setting when this arrangement was concluded. To follow the Indian trail during the night, was impracticable; and Robert, now there seemed a possibility of recovering Mary, became reasonable enough to listen to the advice of his friends, and consent to stay till the ensuing morning. The night was mostly spent in preparations for his adventure, or in listening to the advice of those who thought themselves fully competent to judge of the best method of proceeding in the attack of Indians.

Some tried to dissuade the young husband from the attempt to recover his wife by force; as the Indians, they averred, always murdered their prisoners when attacked. They said it would be best to send a messenger to the Mohawks, who would doubtless disclaim all knowledge of the violence which had, probably, been perpetrated by some stragglers from their tribe, and negotiate for the release, or ransom of the captive.

Robert's blood chilled at the suggestion that his rashness might accelerate the death of his wife; but the negotiation for her ransom was uncertain, and the period of her release might be distant. He thought she could not long survive in captivity; and he hoped to surprise her captors unawares, to free her, clasp her to his bosom, and hear her sweet voice pronounce his name as that of her deliverer. As the picture brightened beneath his fancy, he started from his seat, and rushed out, to see if the morning light might not be discovered. It soon dawned; and, completely equipped, the Indian with his gun and tomahawk, Robert with a double-barrelled rifle, sword, and ammunition, and each carrying a pack containing their provisions and restoratives for Mary, they set off on an expedition, fraught, doubtless, with more *real* perils than the adventures of many proud knights, whose deeds are recorded in historic legends, and emblazoned on the scutcheons of their descendants. Fame is certainly more dependent on fortunate circumstances than great achievements. Had Robert Wilson lived in the days of chivalry, his courage and constancy would have been the theme of poets, and song of minstrels; now, the only record of his name, or even his existence, will be this unpretending story.

They entered the deep forest, and, guided by the traces of the retreating Indians, pressed forward, at first, with all the speed they could urge. But Mendowit soon checked his rapid pace, and represented to Robert that the two Mohawks were perhaps scouts from a large party; and that caution must be used, or they might unawares be caught in an ambush. Robert's impatience

would never have submitted to this curb, could he, by any means, have avoided it; but, as he could not quicken the pace of Mendowit, he was compelled to conform to it. Cautiously, therefore, they journeyed on, through the old woods, where a civilized being had never before voluntarily ventured. All was silence; save when, at long intervals, the cry of some solitary bird broke on the ear with startling shrillness: or perhaps a rustling among the dry branches made the travellers pause in breathless silence, till a deer, bounding across their path, would plunge into the opposite thicket; while they did not dare to send a bullet after him, lest the report of their guns should alarm the enemy, who might, even then, be lurking close behind them.

There was, during the journey, a fearful apprehension, an undefinable horror on the heart and mind of Robert, far more terrible than he would have endured had he known Mary had ceased to exist. The tortures she might be forced to undergo, haunted his imagination, till every sound seemed to warn him to hasten to her relief; and the delays and obstructions, that were continually arising, made his blood boil with a fury he could scarcely control. His impatience greatly surprised Mendowit; who with all the philosophic calmness of a sage, would take his own time to examine the traces of their fleeing foes, and calculate the distance they had gained, and the probable time when they should overtake them. This would have been soon, had the Mohawks proceeded straight forwards. But, as if anticipating pursuit, they were continually practising to elude it. They would often trace back their own footsteps, like the doublings of a fox; and, when following the course of a river, travel in the water, and cross and recross at places which none but the sagacity of a red man could have discovered. These subtle movements satisfied Mendowit that there was no large body of Indians at hand; and, on the morning of the fourth day, he announced that they should soon see Mary. They were approaching the mountains, and Mendowit seemed eager to overtake the Indians before entering the defile that led to the Notch. By the foot prints, they ascertained Mary did not walk, probably could not; and Robert shuddered, and clenched his gun with a convulsive grasp, as, at each step, his eye searched around in every penetrable direction, dreading to meet a confirmation of his fears; yet the sight of her mangled corse would scarcely have added to his heart's agony.

The weather, which, ever since they left Dover, and, indeed for some time before, had been extremely dry and warm, now suddenly changed; and they seemed transported to another region. Thick, black masses of clouds enveloped the mountains, and soon covered the whole horizon, and the darkness of night came down at once; and then the wind rose, and, at intervals, swept onward with the force of a tornado. It required no effort of the imagination to fancy the old woods were groaning with apprehensions of some terrible calamity. The trunks of the largest trees quivered, and their lofty heads bent almost to the ground, as the "mountain winds went sounding by" from a chasm far more awful than the "Roncesvalles strait."

"We must return," said Mendowit, pausing. "We cannot overtake them. The secret path of Agiocochook Mendowit must not tread."

"You must," returned Robert sternly, mistaking the cause of his guide's reluctance; but you need not fight. Only show me the Mohawks, and, be there two hundred, I will rescue Mary."

He was interrupted by a flash of lightning so vivid, that for a moment, the mountains and their recesses seemed all revealed;—their high heads, that reached upwards to the heavens; their yawning chasms and deep gullies; the huge rocks, some fixed as earth's foundations, and others apparently suspended in air, ready to topple on the heads of those beneath; the dark trees with their roots and fibres twisted amid the precipices, over which they were bending, and clinging, as it were, for safety. A tremendous peal of thunder followed; its echoes reverberated through the trembling mountains with a deafening roar, and then the rain burst in torrents.

It was in vain to attempt moving forward, while the wind and rain beat so furiously; and Robert asked the Indian where they could shelter. Mendowit replied by a motion towards the west side of the mountain near which they stood, and began hastily to ascend. Robert followed. The path was perilous, and re-

quired much caution ; but the Indian appeared well acquainted with the difficulties, and easily surmounted them, till he reached a kind of cavern, in the side of a precipice, which they both entered in safety. They were now sheltered from the peltings of the storm, but not from its uproar. It seemed as if air, fire, and water were loosened to work their pleasure on the shrinking and quaking earth. The lightning, that shone in one continued glare; the awful rolling of the thunder, that shook these everlasting hills; the rain, that did not fall in drops, but poured in large streams from the black clouds; the howling of the wind, as it raved through the hollow passes; the frequent and loud crash of falling rocks and trees—all united to give to the scene an awful sublimity, which the soul could feel, but the pen can never describe. Amid this wreck of matter, as it were, Robert heeded not his own danger; he thought only of his wife. At every fresh burst of the tempest, "oh, where is Mary now!" came over his heart, till his knees smote together, and large drops of sweat started on his pale forehead. Then he would rush to the narrow entrance of the cell, with clenched hands, and look abroad, to see if there was any abatement of the storm; and then, in despair, he would seek the furthest gloom of the cavern, throw himself down on the damp rock, close his eyes, and endeavour to banish all thought from his mind. Thus passed the hours till after midnight; when, during a pause of the wind, a strange noise was heard. It was not like a shriek, or cry from any human voice, or the yell of a wild beast; but a deep, dismal sound, thrilling the listener like a warning call from some unearthly being.

Robert started on his feet. A bright flash of lightning shewed him Mendowit rising from his recumbent posture: his hands were falling powerless by his side, and his face expressed an internal agitation and terror which a red man rarely exhibits.

"It is the voice of Abamocho," said the Indian in a low tone, that evidently trembled. "I have heard it once before. He calls for a victim."

"Where is he?" demanded Robert, unsheathing his sword.

"He is the spirit of the dark land!" said Mendowit, shrinking down, as if to hide himself from some dreaded object. "He rules over these mountains; he comes in the storm, and none whom he marks for destruction can escape him."

Robert's whole soul had been so engrossed with the idea of Mary, and how to rescue her, that scarcely a thought or care for any other human being had entered his mind since leaving Dover. The appalling noise he had just heard, and Mendowit's singular manner, now aroused his curiosity to inquire what so moved the Indian, when alluding to the Agiocochook, Mendowit, after heaving a deep sigh, replied, "These mountains belong to Abamocho, the evil spirit. This spirit always favours the Mohawks; and it was to make them a path when they were fleeing before the arrows of Tookenchosen, the great sachem of the Massachusetts, that he rent the mountain asunder. The evil spirit sat on a huge rock; on the highest peak of the mountain; and he beckoned for the Mohawks to pass by, laying his hand on his breast. They obeyed, and went in safety;—but, when Tookenchosen would have followed them, the spirit spread his arms abroad, and great stones and trees were hurled down upon the warriors, till all perished except their chief. This was many, many moons before the white men came; but none of our warriors dared venture to Agiocochook, to bring away the bones of the slain. At last, my father was sachem of Massachusetts. He was a great chief. His tribe was more numerous than the leaves of the summer forest. A thousand warriors followed his steps; and he said he would bring back the bones of his fathers. He called his young men; and took me, that I might learn the paths of the woods. I was a child then; I could not bend a warrior's bow—but they went not to the fight."

He paused; and Robert knew, by the tones of his voice, that the recollections of other years pressed sadly on his mind. After a few moments of breathless silence, he resumed.

"We came to Agiocochook. The storm was loud as you now hear; and in this cave my father and I passed the night. We heard the voice of Abamocho. In the morning, we saw him seated on his rock. He waved his arm for us to be gone. I saw it, and trembled; but my father would not depart. He sought all the secret places; but the bones of our fathers had perished. We returned to our

tribe; but the evil spirit sent a curse upon us. Sickness destroyed our young men; the Mohawks scalped our old men and children; my father fell by their arrows. I avenged his death; but I could not prevent the destruction of my nation. Three times I journeyed to the Agiocochook, with the powows, to appease Abamocho. We prayed to the Ketan, when at home. It availed not."

Again he paused; and Robert, who had listened with intense interest to the story, inquired where the remnant of his tribe dwelt now.

"Young man," said Mendowit, rising with a melancholy, but majestic air, while the lightning shewed his tall form, and the grey locks that waved in thick masses over his venerable forehead; "Young man, I once led a host more numerous than the trees of yonder forest. I was chief of a mighty nation—now Mendowit dwells alone. I am the last of my tribe." As he ended, he sank down, and covered his face with his hands.

Robert's life had been a laborious, but a very happy one. He was naturally of a cheerful temperament; and seldom had his imagination dwelt on the dark shades of human life. He had felt, as youth and health are prone to feel, as if earth were made purposely for the happiness of man, and existence would never have an end. A few hours had taught him solemn lessons of the vanity and change of all created things. Without, and around him, was the destroying tempest, dashing to atoms the works of nature; within was Mendowit, an image of moral desolation.

Robert sat down; and, while the picture of human vicissitudes was present thus vividly and mournful to his mind, mingled with the thought of his own heart-sickening disappointment, he wept like an infant. The tears he shed were not merely those of selfish regret. He wept the miseries to which man is exposed, till his mind was insensibly drawn to ponder on the transgressions that must have made such punishments necessary. And never had he breathed so contrite a prayer as now came from his soul, humbled before that Almighty Power who alone can say to the mourner "peace!"—to the tempest, "be still!" A sweet calm at length fell on Robert's tossed mind, the calm of confidence, that all would finally be found to have been ordered for the best; and he sunk into a profound sleep, from which he did not awake till aroused by Mendowit.

It was late in the morning; the storm had ceased; and they sallied forth, to examine the appearance without. An exhalation like smoke arose from the dripping woods and wet grounds beneath and around them, concealing most of the devastations the storm had wrought. The clouds moved slowly up the sides of the mountain, still entirely shrouding its tall peaks; but they did not wear the threatening hue of the preceding night. They had discharged their contents, and their lightened folds were now gradually melting, and ready to disperse before the morning sun, though its beams had not yet penetrated their dark masses. The wind was entirely hushed, and not a sound, except the solemn monotonous roar of a distant waterfall, broke on the stillness. While Robert was contrasting the almost breathless tranquillity he now gazed upon, with the wild uproar he had so lately witnessed, Mendowit touched his shoulder; and, looking round, he beheld the features of the Indian distorted, while he gazed and pointed upward towards a huge mountain, that rose in the furthest distance before them. Above its tall peak reposed a black cloud, and it was the appearance of that cloud which so terrified Mendowit.

"It is the Abamocho," said he, in a suppressed, hollow tone. And certainly, by the aid of a little imagination, it might be likened to a human form of gigantic proportions. The dark face, drawn against a cloud of lighter hue, was seen *en profile*; a projection, that might pass for an arm, stretched forward to a vast distance; and then a shapeless mass, that the Indian might call a robe, fell down and covered the surrounding precipice.

"You're evil genius," said Robert, half laughing, as he looked alternately at his guide and the cloud. "has, to my thinking, a most monstrous and evil-looking nose."

"Hugh!" said Mendowit, interrupting him. That part, which formed the arm of the spirit, began slowly to move towards the body of the cloud, incorporating with it in such a manner, that the Indian might well be pardoned for thinking Abamocho had folded his hand on his breast.

Mendowit had held his breath suspended during the movement of the cloud, and his deep aspiration, as he emphatically said, "Abamocho is pleased; we may now go in safety," sounded like the breathing of a drowning man when he rises to the surface of the water. After hastily refreshing themselves, they descended from their retreat, and began their progress through the defile. The storm had obliterated all traces of the Mohawks, but there were no diverging paths; those who once entered the pass must press onward. It was now that Robert saw the devastation of the storm. Their way was obstructed by fallen trees, fragments of rock, deep gullies, and roaring waterfalls, pouring from the sides of the mountain, and swelling the Saco, till its turbid stream nearly flooded the whole valley. They proceeded silently and cautiously for more than an hour, when Mendowit suddenly paused, and, whispering to Robert, "I scent the smoke of fire," sunk on his hands and knees, and crept forward, as softly as a cat circumventing her prey. A few rods distant lay a huge tree, uprooted by the late storm; sheltered behind this, Mendowit half rose, and, through the interstices of the roots, examined the prospect before him. He soon signed for Robert to advance; who, imitating the posture of his guide, instantly crept forward, and, at a little distance before them, beheld—Mary. She, with two Mohawks, was seated beneath a shelving rock, whose projection had been their only shelter from the storm. The height of the projection did not allow them to stand upright; but the Indians had kindled a fire, and were now partaking their rude meal. Their backs were towards Robert, and their faces fronted their prisoner, who, wrapped in a covering of skins, reclined against a fragment of the rock. Just as Robert looked, one of the Mohawks held some food towards Mary. She uncovered her head, and, by a gesture, refused the morsel. Her cheek was so pale, and her whole countenance looked so sunken, that Robert thought her expiring. His heart and brain seemed on fire, as his eyes flashed around, to see if any advantage might be taken ere he rushed upon the foe. At that moment, the Mohawks, uttering a horrible cry, sprung upon their feet, and ran towards him. He raised his gun; but Mendowit, seizing his shoulder, drew him backwards, at the same time crying, "the mountain! the mountain!"

Robert looked upward. Awful precipices, to the height of more than two thousand feet, rose above him. Near the highest pinnacle, and the very one over which Abamocho had been seated, the earth had been loosened by the violent rains. Some slight cause, perhaps the sudden bursting forth of a mountain spring, had given motion to the mass; and it was now moving forward, gathering fresh strength from its progress, uprooting the old trees, unbedding the ancient rocks, and all rolling onwards with a force and velocity no human barrier could oppose, no created power resist. One glance told Robert that Mary must perish; that he could not save her. "But I will die with her!" he exclaimed; and shaking off the clasp of Mendowit as he would a feather, "Mary, oh Mary!" he continued rushing towards her. She uncovered her head, made an effort to rise, and articulated "Robert?" as he caught and clasped her to his bosom. "Oh, Mary, must we die?" he exclaimed. "We must, we must," she cried, as she gazed on the rolling mountain in agonizing horror; "Why, why did you come?" He replied not; but, leaning against the rock, pressed her closer to his heart; while she, clinging around his neck, burst into a passion of tears, and, laying her head on his bosom sobbed like an infant. He bowed his face upon her cold wet cheek, and breathed one cry for mercy; yet even then there was in the hearts of both lovers a feeling of wild joy in the thought that they should not be separated.

The mass came down, tearing, and crumbling, and sweeping all before it! The whole mountain trembled, and the ground shook like an earthquake. The air was darkened by the shower of water, stones, and branches of trees, crushed and shivered to atoms; while the blast swept by like a whirlwind, and the crash and roar of the convulsion were far more appalling than the loudest thunder.

It might have been one minute, or twenty,—for neither of the lovers took note of time—when, in the hush as of death-like stillness that succeeded the uproar, Robert looked around and saw the consuming storm had passed by. It had passed, covering the valley, further than the eye could reach, with ruin. Masses of granite, and shivered trees, and mountain earth, were heaped high around, filling the bed of the Saco, and exhibiting an awful picture of the desolating track

of the avalanche. Only one little spot had escaped its wrath, and there, safe, as if sheltered in the hollow of His hand, who notices the fall of a sparrow, and locked in each other's arms, were Robert and Mary! Beside them stood Mendowit—his gun firmly clenched, and his quick eye rolling around him like a maniac. He had followed Robert, though he did not intend it; probably impelled by that feeling which makes us loathe to face danger alone; and thus had escaped. The Mohawks were doubtless crushed, as they never appeared again.

The feelings of the three individuals, so miraculously preserved, cannot be portrayed. Robert and Mary both wept for a long time; and though Mendowit did not shed tears, he preserved that deep silence, which speaks the awe that the exhibition of almighty power always impresses on the heart of the child of nature. What a change the mountain exhibited! Where the dark woods had waved, perhaps for thousands of years, was now a naked white rock, down which a furious torrent dashed and foamed; and as Robert gazed upon it in wonder, the sun suddenly broke through the clouds, shone on the summit of the mountain, and on the spray of the waterfall, blending the rock with all the colours of the rainbow. Mendowit saw it, and a smile passed over his rigid features.

"Our homeward path will be prosperous," said he; and so it was. They made a litter for Mary; and they bore her on it by day, and her husband sheltered her in his bosom by night till they reached Dover.

Robert and Mary lived long and happily, in their dwelling on the banks of the Cochecho. In all the subsequent attacks of the Indians on Dover, they were unmolested; and their devoted affection, which continued unabated even to extreme old age, was often ascribed to the dangers they had suffered and escaped together. Mendowit thought himself richly repaid for his share in the expedition. He had, besides a new rifle, powder, and knife, both the guns of the Mohawks, which he managed to carry to Dover, as trophies of his complete success in tracking their paths. And, moreover, he enjoyed, till the day of his death, the friendship and protection of Robert and Mary; and, when he slept that deep, cold sleep, which sooner or later will close the eyes of all who dwell beneath the sun, they saw him laid decently in the grave, and their tears fell at the remembrance of his virtues, and his services.



THE BIRMINGHAM LOOKER-ON.



COUNTY ASYLUM, &c.

It appears to us as "passing strange," though the "increase of crime" is continually brought before us by our senators and magistrates, and though it is a stock subject for our periodicals, that so few measures have been taken by the *people* themselves, either in the way of prevention or cure. The continual instances of petty pilfering seem to have produced no effort on the part of the people beyond a corresponding increase of associations for the prosecution of swindlers, felons, &c.; on the part of the magistracy, little beyond an increase of tread-mills, and on the part of the government only some alteration in the criminal laws, for which the same reason might be given which the sailor gave for changing his spur from one leg to the other. The history of the world has shewn that great improvements generally proceed from the *people*, and it will be seen that means to check crime must derive their efficiency and efficacy from the concurrent interests and labours of the whole body politic.

The great object is to convince those who have unfortunately fallen under the penalties of the law, that they have not utterly thrust themselves out of the pale of the charities of their fellow-men. If they once get the feeling that "every man's hand is against them," reformation is hopeless, since "their hands will be against every man." Endeavours which seem to arise from the good wishes and kind feelings of their fellow-citizens towards them will go much farther than any measures emanating from those in authority. The one will have the appearance of a poor-rate extorted by law; the other will excite the gratitude felt for a voluntary and charitable donation. The one will come from the hands of those whom they have been accustomed to view as judges and instruments of punishment, and will always savour of compulsion and confinement. Of course, all our hopes of improvement must centre in measures which have the junior class of offenders as their principal object. Let it be remembered that the late Mr. Tatnall, keeper of our county gaol, in a letter to Sir Eardley Wilmot, written some few years since, asserted, that the major part of the boys committed to his care were destitute of a knowledge of the first principles of christianity—were unawed by a state of future retribution—unmoved by a sense of the clemency of a beneficent Creator. It is to be feared that this class is more frequently seduced to the commission of offences by the promises, and sometimes by the threats of more practised criminals, who escape whilst their tools suffer severely, than by following the schemes of their own ingenuity.

We, therefore, take shame to ourselves that we have not adverted to the state of the funds of the County Asylum before our present number. We feel, however, that we need do no more than press on the attention of our readers, the letter of G. Simcox, Esq. which appeared in the Gazette of the 14th instant, and which demands our thanks both for the justness and excellent tone of its sentiments. We hope that "the case *has* attracted the attention of the inhabitants of Birmingham, and that its benefits *have* been fully and clearly explained." Every principle of justice demands that those who cause the greater part of the expenditure should furnish the greater part of the supply. We trust we shall not have to recur to the subject again.

We have not done yet: there is one more point on which we must address our readers in rather a sharp tone. We hold ourselves their servants, and of course we are anxious for the character of our masters. We have had amongst us a gentleman of considerable talents in his profession, who had a collection of instruments and diagrams, both novel, and well-adapted for the elucidation of the noble science of astronomy, and we are sorry, very sorry, that at his departure he should have to complain that the attendance on his lectures fell far short of that which he had witnessed in other towns of equal size. The fault too lies principally with our higher ranks, since the amount of casual tickets sold was nearly

equal to the amount in other places, whilst the subscriptions were far, very far below the mark.

Sed hactenus hæc. We turn willingly to a more pleasant topic, afforded by the benevolent munificence of a fellow-townsmen. If our expected town-hall be decorated, as it should be, with the busts of eminent characters connected with the town, may those of genius and philanthropy, of Watt and Rolfe range side by side.

MECHANICS' INSTITUTION.

MR. AARON ON THE TREATMENT OF PERSONS

In a State of apparent Death from Drowning, &c.

WE regret that want of room compels us to omit the second of Mr. Aaron's lectures. The same cause must be our apology for deferring his interesting fourth lecture till next month.

LECTURE III.

Delivered March 27, 1828.

MR. AARON recapitulated the course of circulation, as detailed in the last Lecture, and then stated, that "having, in the two preceding Lectures, pointed out the intimate connection between the processes of respiration and the circulation of the blood, and their mutual dependence on each other," he should, "in the present Lecture, explain the effects produced on those functions by drowning; which, first interrupting the process of breathing, next puts a stop to the circulation of the blood, and prevents the necessary change in that fluid, and finally produces that state of *apparent* death called, technically, *Asphyxia*,* which, if not speedily relieved, will terminate in *actual permanent death*. In speaking of the treatment, he should more particularly dwell on those measures, which every one (however unacquainted with medical subjects) may easily put in practice, and which may often be successful, or *at least*, will *properly* occupy the time which passes, (before the arrival of medical assistance), either totally unemployed or employed injuriously." The Lecturer then remarked, that various circumstances had been assigned by different authors as the causes of death from drowning. *Apoplexy* had (he said) been erroneously supposed by some, and the *filling of the lungs with water* by others, as the means by which death from drowning was caused. But the most satisfactory experiments that have been made, shew, that when an animal is plunged into water, the air which remained in the lungs at the moment of immersion, is gradually expelled, and that no more air is able to enter those organs, being prevented by the water, which fills the mouth and nostrils every time the animal attempts to respire. On opening the chest of a drowned animal, the large veins near the heart, as well as the right side of the heart itself, are found *distended* with the dark purple blood, and a small quantity of the same kind of blood being also found in the left side of the heart, which had passed through the lungs unchanged. The lungs are *shrunk*, collapsed, from the access of air to them being prevented, and thus present a mechanical obstruction to the passage of the blood, from the right to the left side of the heart; thereby causing it to be accumulated in the right side of that organ, as before mentioned. A little froth only being

* The meaning of this word was given in the first lecture, in the explanation of technicalities, where it was stated to be derived from two Greek words, signifying NO PULSE—*id est*, a suspension of the movements of the heart; and that it was used in its most extended sense, to express a state of apparent death from any cause whatever.

found in the air-cells and tubes of the lungs, and a small portion of water in the stomach. From this state of the parts in the chest, the Lecturer said, "it appeared that the interruption of the breathing and circulation was the *sole immediate* cause of death in these cases, and that any means by which these processes could be re-established, would be the measures which ought to be persevered in," and it was this part of the subject to which he now wished to call the attention of his auditory. He would first, however, caution them against some measures often practised, so decidedly improper as not unfrequently to have been the very means by which the success of the best conducted after-treatment had been prevented. He alluded to hanging a drowned person up by the feet, rolling him over a cask, striking him on the chest, &c. or any other kind of violence by which, he said, the large distended veins might be burst. Rubbing with salt or spirits, and introducing the food or drink into the mouth before the person could swallow, were also highly improper. "These," Mr. Aaron stated, "were the principal things which occurred to him as being particularly objectionable, and he would now proceed to explain the proper course of treatment."

On being taken out of the water, the body should be immediately removed on a plank or hurdle, to the nearest convenient house, taking especial care that the head and chest be raised somewhat higher than the rest of the body; to prevent any accumulation of blood in the head. On arriving at the intended place, the body should be carried into a room where there is a fire, stripped of its wet clothes and dried gently, and with as little rubbing as possible. But if a convenient house is not within a short distance of the place where the body was taken from the water, it should be stripped on the spot, dried carefully, covered with the dried spare clothes of by-standers, and then carried as before directed. This being done, the body should be laid upon a folded blanket, or a mattress, placed upon a low table near the fire, and all unnecessary persons dismissed from the room. Six persons will be sufficient, and of these, part should immediately commence their endeavours to restore the warmth of the body, by the application of dry heat in every possible way, such as hot bricks and bottles of hot water wrapped in flannel, bags of hot sand, &c. to the soles of the feet, palms of the hands, arm-pits, &c. and warm flannels round the limbs and lower parts of the body; all which should be renewed as fast as they become cold. The heat should not be greater than the assistants can comfortably bear. In the mean time, the other attendants should be *constantly* employed in endeavouring to restore the functions of the lungs and heart, by the process of *artificial respiration*, as it is called, and which should be performed in the following manner—

"The mouth and nostrils being cleared from any froth, &c. they may contain, one person should close the mouth and one nostril, while another inserting the pipe of a pair of bellows in the other nostril, blows *gently* into it a *moderate* quantity of air. The mouth and nostrils being then unclosed, the air should be expelled by pressing upon the chest and pit of the stomach; another portion of air should immediately be blown in again, and again expelled in the same way." This, the Lecturer said, would be imitating pretty nearly the *mechanical* part of the process of respiration, that is, alternately filling and emptying the lungs. He then spoke of *frictions*, *electricity*, *glysters*, *emetics*, *bleeding*, &c. objected strongly to the use of *tobacco*, as recommended by the Humane Society, and stated that the application of warmth, and the use of *artificial respiration*, were the principal means to be relied on; and that they should be steadily persevered in, and not on any account interrupted, for *three or four hours at least*, if recovery did not take place sooner, or if recovery took place, till natural breathing and the circulation of the blood were fully *re-established*; when the person should be put into a warm bed, carefully watched for fear of a relapse, and supplied occasionally with small quantities of warm light nutritious food; fresh air being allowed freely to enter the room. Mr. Aaron then concluded his Lecture with an account of a case of restoration from drowning, and an extract from the Report of the Council of Health of Paris, giving the number of persons drowned in that city in the years 1826-7, and the number of recoveries.

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No. VIII.

INCREASE OF CRIME.

THE conversation in a mixed company, in which I chanced to be a cipher to the left, happened to turn upon the anxious solicitude that had recently developed itself amongst all classes of men respecting the increase of crime. A gentleman near me feared much that our legislature was over lenient, and our judges and lawyers too temporizing for the common welfare of the community, and the general protection of property. Feeling an anxious interest in every subject relating to the philosophy of the human mind, I exercised all due caution in leading the conversation onward, for the purpose of ascertaining the views of all who might feel desirous of taking part in it;—knowing, as I confess myself to have learnt, that wisdom is not the most efficacious of qualifications, and that folly, even where wisdom should seem merely to enact the part of gravity, is a most shrewd and certain monitor. Thus, if you leave men to themselves, and listen with an anxious seriousness, you may at all times calculate upon learning something, at least, worth knowing; the only question to be dwelt upon being—whether or not time can be better employed, or you can mend yourself in the choice of your companion.

Leaving all such considerations as these for my reader to determine upon for himself,—seeing that he is now engaged with me, and may perchance cut me for my prolixity,—in every case a painful operation,—I come again to the subject-matter of our debate,—which, although not conducted in a debating society, but in a most goodly company, was nevertheless a debate, as all friendly conversations (more or less) ought to be. One observed that our criminal jurisprudence was unequal to its end, another that it was more than equal; one thought that we had legislated too much, another that we had not done enough that way; some observed that a few well-manufactured laws would be better than a multitude, as Mr. Peel they remarked, had taught,—and as others, some one shrewdly observed, had first of all taught him,—such for instance, as Bentham and Romilly; others deemed it necessary that

every distinct crime should have a distinct and definable punishment, and consequently a distinct and definable law. In a word, there were, as in most other similar cases, nearly as many opinions as persons, each piquing himself upon having said something wonderful in its way, and gravely giving his assent to his own opinion with the composure of a special pleader, as some are in the habit of laughing at their own jokes, while others, poor souls, stand amazed,—not having the penetration to discover that wit has struck the shuttlecock.

As far as the opinions of the company present could be collected, the prevailing impression hitherto seemed to be that something remained undone that ought to be done, and that to accomplish this desirable end it was necessary that a part, at least, of that which had been done, how painful soever to the authors of it, or to the abettors and supporters of it, must of necessity be undone. When matters had arrived at a crisis something like this, and no one appeared to have any thing more to advance, or seemed anxious to come to any just conclusion upon the subject, I was fearful that the conversation would take ^{an} a turn, and that our light would stand no chance of shining before men. In this important moment,—at a crisis, apparently such as those in which able generals win battles, an individual who had hitherto advanced no opinion, like an army of reserve in a moment of trepidation, came forward to the charge and said, that with the leave of all present he would lay down one or two positions to which he thought all would willingly consent. Being then invited to do so, he did so. One was, that crime implied an injury done, either to an individual or a society, and consequently the existence of something that might be injured. Another was, that in order to the perpetration of this injury, opportunity must have presented itself to the criminal before the crime could be committed. All bore testimony to the clearness of the statement and the extreme simplicity to which the subject seemed reduced. Now, he proceeded, here are two responsibilities existing:—thus, one receives an injury, and the person who inflicts it is criminal; while in another case, he who receives the injury may be the criminal from having neglected his duty, in observing a suitable degree of vigilance. Thus, he has injured the individual who has done *morally* wrong, because he has *made* him criminal by having placed temptations before him that he had not strength of mind sufficient to resist. Law, he insisted, had always taken hold of the tail instead of the head. He further affirmed, that it was idle to punish, but wise to be watchful.

Here, for once in my life, I found a man after my own heart. At the very idea of witnessing the visible appearance of flesh and blood, breathing forth the sentiments that had always been fostered in my own bosom, I was in extacies. Here I beheld a real indubitable man, such a one as my senses could never deceive me respecting, in the very act of publishing opinions to the world (a wicked world), that I had for years been fondly cherishing, but

that I had never before known to be uttered, and that I had therefore always been cautious of openly avowing. Now, that I was certain of a coadjutor, and of such a one too as I might safely trust myself withal, in placing my opinions before the great tribunal of sublunary criticism, I felt relieved of an anxiety that had frequently weighed heavily upon me. Every thing that he uttered seemed pregnant with superior intelligence, and calculated to add force to whatever he had previously advanced.

Some one remarking, that it was in all instances the frailty of human nature that was the primary cause of crime, he answered:—true, but this sometimes receives an impulse from the evil designs of others, and is sometimes brought into action only from a want of necessary caution on the part of those who suffer. It was clear, he observed, that with a due attention, to be exercised by every individual in guarding himself and his property from annoyance, that crime would not only very soon be unheard of, but that the very existence of it would be as questionable, as the means of committing it were unknown. One gentleman, as I at first thought more inclined to humour than perhaps became him upon such an occasion, repeated that this caution, being observed for one or two generations, would so far purge the world of wickedness, that it (wickedness) might at any time afterwards form the subject of a new invention, and that a patent might every now and then be enrolled for newly-discovered mischievous pastimes, to relieve society from so monstrous a monotony as must necessarily in such a state of things oppress it, and weigh down its members with melancholy. As instances of this, he gave the revival of something similar to the gladiators of the Romans, the tilts and tournaments of the age of chivalry,—that is, of foolery,—and the present prize-fights; all of which would doubtless possess a most extreme novelty in a world utterly and absolutely destitute of wickedness. The patents, he said, instead of commencing with what, even at the present period sounded too much like antiquated phraseology—"To all to whom these presents shall come, &c." might run thus:—"Acknowledging with gratitude the ingenuity of our right trusty and well-beloved subject, for his invention touching the promotion of mischief, &c."

Here almost the whole company exclaimed against the practice that too much prevailed in modern times of treating every grave subject with a lightness ill suited to its importance, and very broad hints were given, that the pleasantry of this gentleman was not altogether agreeable to some of the assembled company. For my own part I saw nothing whatever unworthy in his observations; and, therefore, passed these reproaches off with the very best grace that I could muster for such an occasion. It were indeed a hard penalty to deny men the power of making themselves agreeable to society, at a time, when all minds are alive to impulse, and everlastingly awake to the exercise of feeling and sympathy upon subjects in any degree intellectual. The whole party having now

moved off to another part of the room, and being thus left wholly to ourselves, it became a matter of good breeding in me to act with some degree of courtesy towards my new ally, whom I eventually found a most agreeable companion.

Pray said he, after an interesting miscellaneous dialogue, have you given much attention to the last subject of conversation? I have, was the reply. You appear, he said, to entertain ideas similar to those that were expressed by the gentleman who sat next you, and who has now retired to the corner of the room? I do, was my answer; as far as I can judge of his opinions from what he has hitherto advanced. Perhaps then, he observed, you will be so kind as to illustrate the positions which he laid down by examples. I most willingly took the opportunity of stating my opinions unreservedly to the following effect.

I would in the first place remark, generally, upon a question of this description, that all men are liable to err by reason of those ingulphing appetites for ease and gratification, which nature has dealt out in this instance, whether mercifully or unmercifully remains to be determined, with even-handed justice. Thus their security is made to depend, as some would assert, upon a dread of future punishment, as others would shew, upon an inward sense of right and wrong;—but, as I should say, upon a quality of the human mind, for estimating which so highly I may bring myself under the dominion of censure, but which I nevertheless fearlessly state to you to be—pride. There are, it must be confessed by every one, enjoyments and gratifications, and pleasures of various kinds and qualities; some, or most of which may be, or are already, placed out of the reach of millions of individuals, who, nevertheless have either received a relish for them originally, or derived it from a distant inspection, or at least who possess it as superlatively keen as those favoured beings whose good fortune has loaded them with such blessings in the most overflowing abundance. Here, it must be granted, there is a temptation placed before multitudes, in the shape of very good things, which they could relish right pleasantly, and enjoy most sweetly, but which they are not permitted to touch, being already in the full and legal possession of their rightful owners, who happen, however, to be but fractions of fractions of those multitudes.

This temptation it is, observed my companion, which has given occasion for laws. I readily admitted that such was the origin of laws, because if man had nothing except himself to be protected, penalties would have been wholly unnecessary to him. It must be evident to the most superficial observer, I continued, that the temptation will increase, and, therefore, that the necessity, upon the commonly received principle, for sanguinary laws will increase also, in proportion as the good things, for which all men have an equal appetite, are concentrated and drawn together into a focus: that is, in proportion as society becomes, what is generally termed, more and more civilized and refined. Thus, if one tenth part of a

community possess as much as the other nine tenths put together, and four of these possess all the rest of the visible property, half the community is destitute of all dependance, except that which it may chance to have within itself, in the shape of talent and industry. The one tenth part of this community, being so physically weak, although so rich in treasure, clings, as a periwinkle to a rock, (an elegant simile) to the other four tenths of the community, and says to it, in the strictest confidence, (as I say this to you) we, in ourselves, are weak, but being connected together with you, shall form just one half of this society. You have property to be protected as well as we ourselves have, let us be united in our bond of fellowship, lest, peradventure, the other half of our community take it into their heads to come and plunder us:—all of which is very fair and just, and without which unison, there could be no kind of compact. The question is not the expediency of a compact, or the existence of a civil society, but how this compact can be most securely held together under every variety of circumstances in which the congregated mass is liable to be placed. The question is whether there may not be cases in which the interference of a legislature would only be productive of mischief, by increasing the crime contemplated; whether it would not be most advisable, in numerous instances, to leave the property of individuals, for individual protection, rather than to draw the attention of individuals from so laudable a species of watchfulness, by saying to them:—never mind my boys, live at your ease and enjoy the blessings of heaven, place your property under our protection, and we will punish the rogue that dares to meddle with that which does not belong to him.

In a case put thus to any individual, observed my companion, he might very justly reply:—very fine, indeed, you urge upon me your protection one moment, which clearly seems a misnomer, when, in the next, you begin to talk of punishment, in case the rogue succeeds in plundering me of my right; but in the event of my being thus plundered, under your nominal protection, you make no mention of a restitution of my property, but dwell merely upon punishment, the infliction of which demands only a heavy hand and a weapon, but requires no vigilance. Would you not, he enquired, make restitution form a part of your system? I observed that there were a variety of injuries received in which restitution would be impossible. Take, for instance, I remarked, all those cases in which no property is abstracted, but where moral guilt only is committed. Am I to be told that in all these instances, for example, the crime attaches only to the perpetrator of the act? Does it not attach almost equally to the party injured, from his want of caution in exercising a suitable degree of vigilance? and does it not frequently, almost uniformly happen, that the perpetrator is in fact the party seduced, and consequently the one most injured?

It happens, in numberless instances, certainly, observed my companion, that individuals suffer by placing too much reliance

upon the severity of the law,—that is, by dwelling too much upon the punishment that accrues to offenders on the commission of crime; at the same time that those who are engaged in its commission, and whom the punishment most of all concerns, never once glance even at the consequences of what they are employed upon, but look straight forward only at the advantages which they are likely to derive from the proper management of the business.

Effects, I replied, are never dwelt upon when the means of enjoyment are at hand. The mind of man is wholly incapable of such considerations, when all that is necessary for his purpose, is to taste of the tempting viands that are invitingly placed before him. The general routine of effort, is to obtain the means of enjoyment first, and then to sit down to the repast. If the means of enjoyment happen to present themselves before him without any effort on his part to obtain them, he is perhaps wholly incapable of enquiring how they came, or of what they consist, or where even intoxication may carry him. Few men have the precaution to look for poison in the food before they satisfy their desires, nor for gall in the cup before their thirst is quenched. For the same reason, likewise, few are capable of looking beyond the completion of one particular purpose. Where guilt is to be avoided, however, it requires that the mind should be capable of comprehending, not only a complicated action, but likewise a series of connecting circumstances. For this reason, it not only demands a degree of comprehension of mind, united with cunning, and the absence of an exalted pride, to conduct a man through a series of guilty actions, but it requires great comprehension of mind, united with a dignified pride to resist the temptations to evil that are constantly falling in the way of every one, without exception.

What then enquired my companion, under all these trying considerations, must be done to stem the torrent of vice? My answer was the following:—one of two things should be done; namely, either retain the present police system, but reverse the order of things by prosecuting the offended for his neglect, instead of the offender for his vigilance; or, convert police offices into schools, where the destitute might be instructed in the ways of wisdom and virtue.—After which we looked very scrutinizingly into the physiognomical signs of each other's countenances, and separated.

It must be confessed, that in many cases of crime, public opinion would weigh much more heavily upon the culprit than public flogging. The system has been so interlineated by the lawyers, however, that even the whole united wisdom of the legislature is not now sufficient to cut out a single mesh without wholly destroying the net. Why else should a prosecution lie at the door of an honest and virtuous man for telling the truth respecting the base and paltry

coward who has stooped so low as to take that which he had not earned, to rob innocence of her brilliant, or to pollute virtue by wantonness? In all these cases, however, public opinion is allowed no weight. It is very clear, indeed, that the order of the day is, —the greater the crime the greater the caution, and the greater the caution the greater the vigilance of the law. What we generally term private scandal is sufficiently notorious, and no less justly named. At the same time that this, which is commonly false, exists, and is made a subject of speculation at our evening parties, all know that every prattling tongue is still, and that the sweetest lips are sealed against the utterance of a single exclamation against the poltroon vices which blacken humanity. Miss *Such-an-one*, as the New Monthly has it, has eloped; or Mrs. *What-is-her-name* has had an intrigue. All this kind of debilitating and enervating stuff passes current in our refined society. Even names, in such outrageous cases, are mentioned with impunity, where too, in all probability, no such circumstances have ever occurred. Do but once attempt, however, to mention a real and palpable incident of no higher abomination than these, and it is curious to see the idiot-like appearance of all by whom you may chance to be surrounded. Electricity could not possibly, with all its boasting, be more instantaneous or uniform in its effects. They stare, all of them, with the astonishing curiosity of a fish just lifted into mid-air at the end of a line.



X.
Wallace

MEMOIRS OF A BIRMINGHAM PENNY.

BEFORE I proceed to relate my adventures, it will of course be expected, that I should make known to my readers, who I am and whence I came.

I will here candidly confess then, to prevent mistakes hereafter, that I claim no affinity with the current coin of the realm; but on the contrary, have frequently been reproached as illegitimate, and like many others of that numerous and unfortunate class of beings, I owe my existence to a workhouse. And why should I be ashamed of my origin! I have known many very respectable characters, who received their being under the very same circumstances; even sixpences and shillings, who were generally very well received in the world.

But to proceed to my history:—the first recollection I have of myself, is, that I once bore a plain honest countenance, with smooth round cheeks unmarked by any lines to denote either character or value. I was not, however, suffered to remain long in this state of apathy, but was submitted to a course of discipline, which soon made a strong and lasting impression upon my character; and, moreover, placed me beyond all possibility of deception, by stamping upon my countenance, not only the date and place of

my birth, but even my value to a fraction; so that any one might tell by looking in my face, that I was worth no more than the two hundred and fortieth part of a pound. Birmingham was the place of my nativity: but smile not, Reader, nor prejudice me on that account; for I hasten to assure you, that I do not belong to any of the numerous classes of counterfeits, for which that ingenious town is so justly celebrated. On the contrary, the coinage to which I have the honour to belong, was sanctioned by act of Parliament, and was intended as a relief for the distress of the times.

While I remained in the workhouse, I experienced nothing but hard usage: such bumpings and thumpings, and scourings and scrubbing, that I had no leisure for observation, and, therefore, I am unable "to tell the secrets of my prison-house." On the 15th of November, I and a number of my brethren underwent a final examination by the overseers, who declared us to be very shining characters, and ordered us to be distributed among the paupers on the following day.

On the morrow, which was Friday, it fell to my lot to be paid to a little half-starved girl of about seven years of age, who came to receive a weekly pittance for her family; who were all, except herself, confined by sickness. She took me home with her, and I shall never forget the scene of misery, which I there witnessed. In a wretched garret about three yards square, were confined five human beings, not on the bed of sickness, for they had no bed; but a mother and two children were lying in a high fever among a heap of rags, in one corner of the room; a miserable looking boy, about two years younger than my conductress, was, as well as his feeble state would permit, assisting his father, who was employed beside the fire, which he had transformed into a stove by placing a sheet of iron over it, but overcome with the heat, and a kind of palsy which shook his whole frame, he was unable to support himself upon the three-legged stool where he sat; he leaned his head against the wall, while he anxiously watched the process of silvering buttons, as I supposed, which were strowed upon the fire-plate. The whole group turned with an enquiring look, as my little mistress entered the room; which she answered by repeating, (while a transient smile flitted across her pale cheek) the words, "three and sixpence;" for it appeared the overseer had visited them with the intention of reducing their allowance to half-a-crown. After paying eighteen-pence for the week's lodging, one shilling for a hundred of coal, and eightpence for some bread and skimmed milk, they had only myself and three other pence left. Seeing their present wants supplied, I now turned my attention to their resources for the next week, when to my inexpressible surprise, I discovered that what I had taken for buttons, were a number of counterfeit shillings and sixpences. I began, upon this, to entertain a bad opinion of the whole family, which was strengthened, when, at the sound of footsteps on the stairs, the whole apparatus was huddled together and thrust under the rug, which served as a

covering for the sick woman. But the visitor proved to be the employer of my present master, and he actually grumbled to give the poor fellow three shillings per gross for silvering, which was only sixpence more than the price of buttons, and immediately stopped his complainings, by stating that another man had offered to do them for less than that price. Such was the state of trade at this time, that my poor master could get no work, and was forced to consider it a matter of very great favour, to be allowed to risk his life in this manner, for the purpose of increasing the miserable pittance allowed by the parish. What I felt on this occasion, I leave my readers to judge, and shall only remind them, that although I am said to have a brazen countenance, I have not a heart of steel. I remained till the next day, with this truly wretched family; but I cannot bring myself to relate the detail of their misery, which was so painful even to witness, that I felt a great relief, when I was dispatched for half a pint of beer, an indulgence which the poor fellow allowed himself out of each gross of whites, when he was fortunate enough to obtain them, which was not oftener than once a fortnight.

I now entered a public-house, where a very different scene presented itself from the one I had just left. A party of about nine or ten mechanics, who had not yet felt the severe pressure of the times, were seated round the kitchen fire. At first, I began to entertain a very high opinion of the knowledge and intelligence of the lower orders; for the conversation seemed to turn upon rational topics, and was ably conducted. One pair were earnestly discussing the affairs of the nation, and were so powerful in their arguments, (particularly one of them, who flourished a newspaper in his right hand) that I was almost convinced the government was wrong in withholding the universal suffrage they so boldly demanded. But this opinion was owing to my youth and inexperience, for by living to witness the events of the years 1824 and 1825, I was present at several scenes, which shewed me the real use they would make of liberty. But to proceed,—the next pair were more profitably employed in spelling hard words, and a third in resolving arithmetical questions; but one of this last couple, was completely posed, as he termed it, and scratching his head, declared he could not tell what was the three thirds of fourpence, and by giving it up, he discovered that his questioner was as ignorant as himself.

Among the rest, the fine arts were not entirely neglected, for a pair of blacksmiths in the corner, added to whom was a cobbler, were employed in singing the praises of a fiddler, (who was wont to enliven their Saturday nights, but now deceased,) in a poetical epitaph, the rhymes of which, were hammered out of the hard skulls of the blacksmiths, and stitched together by the cobbler who was a grammarian. One couplet by way of sample, will be quite sufficient to preserve.

When Johnny scrap'd the fiddle string,
Both old and young must dance or sing.

But this brilliant and edifying turn of conversation did not last long, for as the company began to feel the effects of the all powerful Birmingham ale, they gradually became all talkers and no hearers; and such was the confusion occasioned by each one trying to make himself heard above his neighbour, that an intruder had stood among them for some moments unperceived. This was a tall, strong looking woman, who, the moment she had discovered her husband amid the dense cloud of tobacco smoke which enveloped him, poured forth a volley of epithets which soon overpowered and silenced all the disputants, who sat in "listening fear and dumb amazement," all around. Poor Jerry, who was now become my possessor, sat in patient expectation, whiffing a fresh volley of smoke, in *answer* to each of his wife's *unanswerable* arguments, and preparing to put in his spoke, as he termed it, whenever she should pause for breath. At length, having run through the greater part of the vituperative epithets in general use at Birmingham, Billingsgate, &c. she paused, to give a true rhetorical effect to the demand,—“what was to become of him in his old age, when he had disabled himself by tippling?”

Such an opportunity was not to be lost, the eyes of each drunkard were upon him.

“What is to become of me!” he exclaimed. “Why, have I not an independence—a freehold right in the largest house in Birmingham? There!” said he, smacking me with violence upon the table, “there is a picture of my estate; in that house I shall have as much right to a living when I am past work, as the overseers have to their dinners. They cannot dispute my settlement, for my father died in the workhouse, and I never was out of the town in my life, except to get drunk on Sundays, at Aston Tavern.”

This speech elicited thunders of applause, and no one seemed to approve of it more than a little tailor, who sat at the upper end of the room, opposite the door. He declared he would not be controlled by any wife in England, and would take his pleasure in spite of them; but poor Snip had overrated his courage, for at that very moment, his wife appeared at the door, and leaning one hand against the jamb, she commenced a scrutiny; but Snip saw her first, and darting across the room, he bolted under the extended arm, and was out of sight before she had time to recognize him. After this second bustle, occasioned by the tailor's cleverness, had somewhat subsided, I perceived my present master's wife still standing opposite to him, and seemingly prepared for another encounter. But she had watched her chance better, for upon my master raising his arm, to light a fresh pipe, she dived her hand into his breeches' pocket, and at the same time seizing me from the table with the other hand, she marched off in triumph; exclaiming, I'll have some bread however. And bread she fully intended to have bought, but unfortunately, she had to pass by a gin shop, the door of which stood most invitingly open, and the delicious effluvia was too much for her nerves. She paused, she passed on, she

looked back, and like Lot's wife, she was punished for so doing, for resolution failed, and she determined upon having one single glass; but who can tell where he will stop, after having yielded to the first temptation! In the gin shop, my mistress met with an old acquaintance, and she was so eloquent in relating the story of her husband's drunkenness, that she was at last cut short in her tale by the powerful effects of the one glass, which, however, had been replenished as often as the state of her finances would allow, and she had just fallen down in a state of utter insensibility at the moment she had abandoned me to the avaricious gripe of the tapster.

I lay in the drawer at the gin shop a whole week, and were I not afraid of becoming tiresome, I could enrich my memoirs with sundry sapient reflections, which there occurred to me, on the scenes already related. But, as I am aware, that in works of this kind, sober sentiment is generally overlooked, I shall reserve my ruminations for my own particular use and benefit. From the gin shop, I was sent in exchange, on the following Saturday, to a manufacturer's warehouse, and being there transferred into the hands of a workman, I was again made a witness to scenes so very similar to those already related, that it is of no use to try the patience of my readers, by a "twice told tale."

In this manner, I passed nearly twelve months of my life, with very little variety, except, such as was found in the exchange from the public house to the hucksters, or from the gin shop to the pawnbrokers. But during this time, the scene which afforded me the most amusement, was the Saturday night market. Such a scene of activity and bustle, without confusion, is rarely to be met with. The market extends nearly half a mile in length, beginning about the new church in Dale End, and reaching as far as Deritend bridge, and the stalls and shambles are in some places set in four or five rows. The whole extent is so crowded from five or six o'clock in the evening till twelve, that it is very difficult to effect a passage through it, each person being obliged to go with the stream. Here may be met with all the necessities of life and greater part of the superfluities; in fact, I have myself been exchanged in the course of a few minutes for a model of some beautiful Italian bust and for a penny pork pie, "all hot." The whole extent of the streets in which the market is held, is composed of excellent shops, brilliantly lighted with gas, which, added to the lights upon the stalls and the town lamps, form a very fine illumination. The venders are heard in every direction, recommending their commodities in every variety of tone, and vying with each other in the endeavour to attract attention by the strength of their lungs; which, added to the tinkling of pots and pans, and the ringing of kettles and cans, not forgetting the fiddlers and ballad singers, together form a discord which is almost deafening. Next we are attracted by the anxious look of the housewife, accompanied by her husband carrying the child in his arms, and peeping over her shoulder at intervals, while she carefully proceeds through the

whole range of stalls, tasting the butter, smelling the meat, cheapening every thing, and haggling the dealer out of patience for a halfpenny. Such a scene in a "nation of shopkeepers," ought to be considered the truly sublime and beautiful; but, however, I would recommend all those who have not witnessed it, if they have an opportunity, to do so, and I have no doubt they may spend half an hour there as pleasantly as I have often done.

As I said before I remained in the busy town of Birmingham a whole year; but it is impossible to be there so long without imbibing some new impressions from the ingenuity of the inhabitants. The truth of this was particularly exemplified in my case, especially when I got among the apprentices. Several young engravers amused themselves by cutting their initials upon me; a chaser formed what he called a tasty border round my edges; a more mischievous urchin bored a hole through me; and a wicked young rogue of a letter-cutter took out the first figure of my date, thereby making it appear that I was coined in the year 810; and so by one stroke of his hammer and tool, making me a thousand years older than I really was. Pleased with a thought which struck him, an elder apprentice gave the young rogue another penny for me, and by dint of some little of his own ingenuity, and a greater portion of his master's time, he succeeded in taking out the first four letters of the word workhouse and inserting instead play; which represented me of course as payable at the play-house. This he considered a good joke, because they refuse to take any coppers at the theatre, even for admission to the shilling gallery; but I considered it a base libel, for I am sure I consider myself as far above a player as they affect to hold themselves above me; and I will leave it to any disinterested person to say, if the credit of a good copper penny would not go farther than that of a strolling player. What rendered this disgrace still worse, was the trick of a young white-metal smith, who admired the last-mentioned device, and so silvered over the whole of that side of my face, in order to draw the attention of the public to my misfortunes. In this state, then, I commenced my travels, in company with a pedlar who had come to Birmingham, to buy hardware goods for the supply of the country people. While I remained in Birmingham, very little notice was taken of the various alterations in my appearance, and no one ever thought of refusing me on that account; but I soon found, that the farther I got from home, the more people began to scrutinize and suspect my appearance; and at length at the town of Burton, not more than twenty-five miles from home, I was flatly refused and stigmatized as an arrant Brummagem; which appellation, from the peculiar expression of countenance with which it was uttered, appeared to me to be meant to convey about as respectable a title as that of an arrant thief.

The above is the result of my first observation upon men and manners; and let no one complain of their being low and vulgar;

for I must remind them that I have not the choice of my own company; but as a faithful historian am bound to relate what really occurred.

But I can assure my readers, I am not without ambition, and have therefore taken pains to improve the few opportunities I have had in more respectable society; and if they think they should have patience to follow me through another paper, I will endeavour to introduce them.



W. Hutton

RELICS OF BURNS.

WE are happy to record the following beautiful stanzas on the destruction of the oak wood on the banks of the Nith above Drumlanrig, which will be regarded as a precious relique of our Scottish poet Burns. They are not, so far as we know, to be found in any of his manuscripts; but there can be no doubt of their being the effusion of his muse. Independent of their locality and their intrinsic excellence, which is of itself evidence almost to demonstration, there are other proofs of their authenticity, which accord with the well-known habits of the poet. They were originally written with a pencil on the window-shutter of a small ale-house or toll-bar near Sanquhar, and from that frail tablet they were transferred to the memories of several of the inhabitants, and among others to that of a reverend doctor of the church in Edinburgh, a native of that district, and one of the most popular preachers in Scotland. With his copy the present, which we owe to the kindness of a friend, has been collated. The personage alluded to in the last stanza was the late Duke of Queensberry, known by the name of old Q.—(*Edinburgh Saturday Post.*)

As on the banks of winding Nith
Ae bonny simmer morn I strayed,
And marked its sunny holms and haughs,
Where linnets sang and lammies played.

I sat me down upon a craig,
And drank my fill o' fancy's dream;
When from the eddying deep beneath
Up raise the genius of the stream.

Dark as the frowning rock his brow
And curled as the wintry wave;
And deep as soughs the boding wind
Amang his caves, the sigh he gave.

And come ye here, my son, he says,
To wander in my broken shade?
To muse some fav'rite Scottish theme,
Or sing some fav'rite Scottish maid?

There was a time, it's no lang syne,
Ye might hae seen me in my pride,
When a' my weel clad banks could see
Their woody picture in my tide.

When towering beech and spreading elm
 Shaded my streams sae clear and cool,
 And stately oaks their twisted arms
 Threw broad and dark across the pool.

When glimmering thro' the trees appeared
 Yon wee white cot aboon the mill,
 And peacefu' raise its ingle reek
 That slowly curlin' clamb the hill.

But now the cot is bare and cauld,
 Its leafy shelter tint and gane;
 And twa three stunted birks are left
 To shiver in the blast their lane!

Alas! quoth I, what ruefu' chance
 Has twin'd ye o' your bonny trees,—
 Has laid your rocky bosom bare,
 And stript the cleeding aff your braes?

Was it the bitter eastern blast,
 That scatters blight in early spring?
 Or was 't the wilfire scorched your boughs,
 Or cankerworm wi' secret sting?

Nae bitter blast, the sprite replied,
 It blaws na' here sae fierce and fell;
 And on my dry and wholesome banks
 Nae cankerworm gets leave to dwell.

Man, cruel man! the genius sighed,
 As thro' the cliffs he sank him down;
 The worm that gnaws my bonny trees,
 That reptile wears a ducal crown!

ON PHRENOLOGY.

(*From a Correspondent.*)

“Before we set ourselves upon enquiries of this nature, it is necessary to examine our own abilities, and see what objects our understandings are or are not fitted to deal with.”—**LOCKE ON THE HUMAN UNDERSTANDING.**

Epistle to the Reader.

IF there be one feature, by which the literary aspect of the present age is characterised, it is the prevalence of common sense, even in the highest departments of reasoning and philosophy. The ingenious theories, and amusing hypotheses which stimulated the talents, and excited the literary rancour of our forefathers, are now consigned to a well-merited oblivion, and we reflect with a contempt only to be equalled by our indifference upon the doctrines of the universalists and nominalists—the immaterialism of Berkeley—the pre-established harmony of Leibnitz—the idealism of Hume,—and the vibrations and vibratiuncles of Hartley: an alchymist would be in a fair way of becoming a ward of Chancery, and perhaps throughout the whole of Europe, a single individual could not be found, mad enough to expect, except in his dreams, that he might dis-

cover the philosopher's stone. But, as though to dim the lustre of our era of common sense, a sect has recently arisen, which, under the appellation of phrenologists, is busily propagating absurdities derided by the wise, but from their novelty, and the resolute quackery by which they are accompanied, not ill-calculated to catch the ignorant and unwary. From the nature of the vehicle by which the following observations are conveyed, it will be impossible to bring forward one tithe of the objections which may be urged against phrenology; but enough, and more than enough, it is hoped, will be exhibited to shew the shallowness of the reasoning by which this science, "if science it may be called," is supported.

Phrenology professes, by observation, to trace a connection between certain alleged developements of the brain, and certain mental emotions and impulses, and intellectual operations. But if it be impossible, from circumstances of uncontrollable force, to trace this connection, an insurmountable difficulty presents itself at the very threshold; and although we may persevere for ever in conjecture, we shall not approach one step nearer to the proof. That this difficulty does actually exist, a little consideration will sufficiently demonstrate.

It is surely an objection fatal to phrenology, that any one of the various and blendid emotions by which the mind of man is liable to be agitated, may give rise to any conceivable action or train of actions. Merely from actions, therefore, it is impossible for us to judge of the motives or emotions whence they may have sprung. The process of reasoning pursued by the phrenologist, however, is founded upon a different assumption: taking it for granted that his general doctrine is correct, and that the mental affections are indicated by certain elevations of the brain, he examines a head, and finds, or imagines, or pretends that he finds some particular and marked developement; he then makes a few superficial enquiries as to the actions of the individual, and after assigning to these actions the motives or emotions which he conceives most plausible, he forthwith, with matchless impudence or matchless credulity, delineates their immutable boundaries and localities on the brain. For instance, let us take the case of the miserable man who was recently executed at Warwick for a murder committed in this very town. The individual in question, a labouring Irishman, in a destitute state, and wanting almost the necessaries of life, entered a shop, and murdered the proprietor, in order that he might rob the till. The phrenological enthusiast, believing his doctrine to be "true as holy writ," immediately sets to work to discover the organ of destructiveness, and with a mind under the influence of a strong desire, and a warm imagination, it would be strange indeed if he could not at length point out the requisite organ in most portentous magnitude. But even admitting it to be found without any trickery or deception, does the conjunction necessarily prove the destructiveness of the man's disposition? Might not the same action have proceeded from a great

variety of motives or emotions? Might not the miserable man have been of a peculiarly sensual disposition, and urged on to the commission of the bloody act by the hope of enjoying his loose pleasures amongst his dissolute companions? Might he not have been driven on by absolute want? Might he not have had a famine-struck family of children, and might not even the kindly emotion of philoprogenitiveness (how good taste loathes such terms of quackery!) have silenced the workings of conscience, and every opposing passion? Might he not have been of a dull lethargic disposition, and indifferent to the goodwill of his fellow-creatures? Might he not have been of a reckless turn, and soured “with the vile world with which he had long been jangling?” Might not his powers of reasoning have been so deplorably deficient as to disguise from him the consequences of his actions, and to hold out the hope of eventual escape? Might not any one of these motives, or several of them, mixed up and blended in infinitely diversified quantities and degrees, have stimulated him to this deed of horror?—Amidst so many efficient motives, any one or many of which may have been in operation, how is it possible to discover, and place beyond doubt the real workings of the mind, particularly as these workings are frequently so complicated as to baffle even the scrutiny of the individual who is agitated by them? How is it possible, as no one particular action is significant of any one particular emotion, for the phrenologist to affirm, that whenever he finds a particular developement of more than ordinary magnitude, he also finds a particular passion in excess? The developement most certainly may be seen, (although even here imagination is not without its use), but the passions, knotted and ravelled together in inextricable confusion, will for ever elude the most penetrating research. It is barely *possible*, that by a very protracted observation, we may form some loose conception of the characters of those with whom we are in the habit of frequent intercourse; although even under such circumstances, we find ourselves liable to continual mistakes; since we offend when we expect to please, we excite when we expect to damp, and exasperate when we expect to mollify. How seldom indeed does it happen that two persons can be found to agree as to the character of the same individual. Phrenology, however, is founded upon a far inferior species of induction—upon the common gossip of the day—upon the partial representations of friends or enemies, or upon a few insulated actions of public and notorious characters, of conquerors and cut-throats, statesmen and pickpockets, philosophers and quacks.

The difficulty of analyzing the complicated emotions of the human mind, and of developing the particular train of ideas which leads to any given action, has long since been admitted, not only by philosophers, but by the great bulk of mankind. Godwin, in his *Political Justice*, book vii. c. 4, exclaims, “Who is it that in his sober reason will pretend to assign the motive that influenced me in any article of my conduct? The attempt would be presumptuous

and absurd, even though the individual who was to judge me, had made the longest observation of my character, and been most intimately acquainted with the series of my actions. How often does a man deceive himself in the motives of his conduct, and assign to one principle what in reality proceeds from another? Can we expect that a mere spectator should form a judgment sufficiently correct, when he who has all the sources of information in his hands is nevertheless mistaken? Is it not to this hour a dispute among philosophers whether I be capable of doing good to my neighbour for his own sake." It is also remarked by Jeremy Bentham, in his *Rationale of Judicial Evidence*, vol. 1. p. 191. "That of the causes of mendacity and veracity, the list is the same as that of the causes of human action; no action so good or so bad that it may not *have had any sort of motive for its cause.*"

In confirmation of the above views, let us for an instant direct our attention to a few of those individuals who have made the greatest noise in the world, and we shall soon be ready to admit how little we know of their real motives and characters. Was Cromwell a hypocrite or an enthusiast? Was he a patriot or a tyrant? Was he pushed on by circumstances from one step to another, or did he, at a distance from his objects, coolly weave the subtle web of his policy. Was he bloody minded or humane? Was he brave or cowardly? Or, let us take the character of his illustrious cotemporary, Hampden. Was this man actuated by a love of freedom and of his country, or by the sullenness of disappointed ambition? Had Hampden been in Strafford's place, might not Hampden have been a courtier and a tyrant? Nay, has not Hume been charged with illiberality for expressing a doubt as to the pure patriotism of this man? Who, moreover, will pretend to fathom the depths of such a mind as that of Buonaparte? Who will attempt, by means of a cursory observation, to assign the proper motives to his conduct? Who will attempt to make the requisite allowance for impelling circumstances, for the force of education, and the character and spirit of the times? Was it revenge or fear that prompted the assassination of the Duc d'Enghien?

Were men actuated by simple uncompounded motives, the difficulty of discovering these motives by actions would be almost insurmountable; but how immeasurably is the difficulty increased, when, as is almost always the case, our emotions are combined in an endlessly diversified manner, and whilst each ingredient communicates to the mass a totally different character. Perhaps the shallow phrenologist, pluming himself upon his pert philosophy, would not hesitate, most oracularly, to answer any of the above interrogatories; but surely the man of sense will pause: "fools rush in, where angels tread with fear."

There is besides another circumstance which presents an insurmountable obstacle to the discovery of original capabilities, viz. the powerful influence of education, consisting of all the varied events instrumental in the formation of character. According to

the opinion of Helvetius, and many other French Philosophers of the last century, education was all powerful, and natural disposition, nothing. Here, however, they carried a doctrine which is true in a great measure, to the confines of falsehood. Dr. Thomas Brown, whose metaphysical speculations, although but little marked by his contemporaries, must command the admiration of future ages, seizes on the correct medium, where he says in his *Lectures on the Philosophy of the Human Mind*, vol. 2. p. 409. "The mere determination of the mind in early youth to a particular profession or speculative science, though it may have arisen from accidental circumstances, or parental persuasion only, and not in the slightest degree from any preference or impulse of genius at the time, is sufficient, by the elements which it cannot fail to mingle in all our complex conceptions and desires, to impress for ever after the intellectual character, and to bend it perhaps from that opposite direction into which it would naturally have turned. How much of what is commonly called genius, or at least how much of the secondary direction of genius, which marks its varieties, and gives it a specific distinctive character, depends on accidents of the slightest kind, that modify the general tendencies of suggestion by the peculiar liveliness which they give to certain trains of thought." That the character is powerfully influenced by education, the most strenuous phrenologist will not deny. Even admitting then, that by some bold and fortunate conjecture, an advocate of this new-fangled philosophy should hit upon the true character of one of the subjects of his investigation, how is he to know what portion of this character springs from circumstances, and what portion from natural susceptibility or capability? It will not be denied that vanity, or the love of approbation for instance, if either formed the groundwork of a character, might, by stimulating faculties, otherwise not naturally powerful, produce a poet, a warrior, or a statesman, so that the engrafted qualities should obtrude themselves more strikingly upon the eye than the primitive ones, whence they sprang. How is it possible, then, amidst such a rude chaos of qualities and emotions, some roused into action and fostered by circumstances, and others existing in indigenous vigour to pursue the strict inductive method of reasoning? Hemmed in by circumstances of such insurmountable difficulty, is it not clearly impracticable to establish the immutable connection between certain emotions of the mind, and certain developments of the brain?

But even admitting, for the sake of argument, that it is possible by a close scrutiny, to ascertain the secret springs of human conduct, it will appear, on a reference to the list of phrenological faculties, that in the conduct of their observations, the phrenologists, themselves, have fallen into the strangest blunders. The mental apparatus with which they have furnished us, is evidently the work of their own hands, and not that of the Supreme Creator of all things. Accordingly, we find that this apparatus is sometimes clumsy from its excess, at other times, it is inefficient from its scantiness. To enter at length upon this subject, in such a publi-

casion as the present, would be inexcusable; the reader must, therefore, be satisfied with one glaring instance in support of the above assertion. Upon a certain part of the skull, according to the phrenologists, is situated a particular development, designated by them the organ of firmness, and as they maintain, indicative of a corresponding faculty. But had the phrenologists, instead of their puerile trifling with calipers and compasses, only attended to the workings of their own minds; nay, had they fairly followed out their own doctrines to their legitimate extent, they must have discovered that such an organ could not by possibility exist, and for this plain reason, because the corresponding faculty itself does not exist. Firmness of conduct, (for it is no quality of the mind) can arise from no other cause, than excess of one passion, or class of passions, above some other conflicting passion, or class of passions. The firmest of all men would consequently be he who had but one passion to gratify, since he would sternly persevere in his object without any mental conflict, or clashing of emotions. The most vacillating of all individuals would be he whose emotions, on all occasions, were precisely balanced; such an individual, like the ass between two bundles of hay, would indeed be completely disabled from acting at all. If a man were animated in an equal degree, by the two passions of avarice, and a love of approbation, his conduct would necessarily be highly vacillating; since, according to the operation of circumstances, now the one, and then the other of these passions would gain a temporary ascendancy, and his dearest friend would find it impossible to calculate with certainty upon his actions on any given occasion. But if one of these emotions were much stronger than the other, as there would then be no mental struggle, so the individual would go straight forward to the attainment of his end, the gratification of his ruling passion. When Othello gives vent to his jealous hate of Cassio, as he is restrained by no feeling of love, he exclaims with savage firmness, "Had he as many lives as he has hairs, my great revengo had stomach for them all." But when he meditates the murder of his beloved wife, of her "in whom he had garnered up his hopes," his soul is torn with conflicting emotions, and he exclaims, every word marking indecision, "But then Iago, Oh Iago, the pity of it, the pity of it, Iago!" And even when he at last destroys her, it is because his jealousy, a strange compound of various simple passions, triumphs over the strong suggestions of love; but still his vacillation is apparent in every word and action. "He would not scar that whiter skin of her's than snow, and smooth as monumental alabaster," and "he kissed her, ere he killed her, killing himself to die upon a kiss."

From the above observations, all unprejudiced minds, it is hoped, will be ready to admit that the evidence in favour of the phrenological doctrines is, from the very nature of things, deplorably insufficient, and that the metaphysics of this would-be science are taken up on the most superficial examination, and have no reference to the principles of our common nature.

**

C. Redfern

MENTAL CONTRARIETIES.

THE AUTHOR'S ACCOUNT OF HIMSELF.

THOUGH I am a young man, I hope it will not be considered a breach of the propriety of expression, when I say I am an *old* traveller. And if the reader for that phrase chuses to mix me up with the "dear cratur's" of the Emerald isle, I care not; but on the contrary, "by my soul I'm proud of the connection."

The natural prerogative of loco-motion is one, from the moment my nurse informed me that legs were unquestionably made for the purpose of transferring the body from place to place, and not for kicking down saucepans and running over the carrot-bed, of which I availed myself pretty largely. Nevertheless, from my earliest days I never could ride or walk exclusively for the sake of riding or walking, or even for the purpose of "getting an appetite," or to "stretch a pair of small shoes for my brother Bobby." And here by the bye, I have touched a *tender* chord, and must beg leave to make a slight digression.

When I was in my *urchinage* it was a most unfair practice of my mother, and rigidly adhered to by the aforementioned nurse, if any description of habiliments, whether woollen, linen, beaver, or leathern proved a misfit for any other of the male children, either in consequence of being altogether too small, or out of a mere neglect of relative proportion, I was the piece of machinery invariably made use of to remedy this evil; it was my inevitable fate to be screwed into pinching shoes, to be packed up in a tight jacket, or to have a "too little" hat thrust upon my head, with such an utter disregard to that couple of inlets to the understanding, called ears, that I expected as soon as the instrument of torture was removed, they would no longer be appurtenances to my "corporeal hereditaments." In short, I was alternately made a shoe-last, a clothes-peg, and a hat-stretcher.

But to return to my love of loco-motion. I was saying, fond as I was of this inherent right, I could never exercise it with any degree of pleasure, if it were done merely to prevent one's joints becoming rusty; or for any other purpose, common-place, and of yesterday, to-day and to-morrow occurrences. As, (for instance), on one occasion my aunt T. sent me to my aunt G.'s with "her love, and should expect her to tea that afternoon; and hop'd she'd bring her work with her." My aunt G. returned me with "her love, and would be glad to know if any one else would be there." I was sent back with a second edition of "love," and "that she had invited no one else, but if she (my aunt G.) would call at Mrs. S.'s, and bring her with her, she should be glad to see her." My aunt G. sent me to Mrs. S.'s with "love, and would be glad to know if she was going out that afternoon." Mrs. S. dispatched me with "compliments, and that she was not." My aunt G. sent me back again to Mrs. S.'s with "her love, and should depend on her accompanying her (my aunt G.) to my aunt T.'s

that evening." My aunt G. returned me to my aunt T.'s with "best love, and that both herself and Mrs. S. would wait upon her, but at what time?"—and so on "ad infinitum." Now this was a species of circumforaneous wandering, which at the time I thought the *ne plus ultra* of annoyance.

I have said I am an "old traveller," yet I do not wish the reader to understand that I am a Belzoni, or a Mungo Park, or a Parry, or a Clapperton or Laing (thank God!); for to be candid, I could never see any exquisite treat in undergoing a calcination in the torrid zone, or in submitting myself to the frigorific atmosphere of the arctic circle. Never either could I deem it any very high honour to be *pawed* by an African prince, or to kiss the dusty feet of his pug-nosed consort, or *even* to have my collar-bone dislocated in a rencontre with a polar bear; as Mr. Corporal Nym observes, I could never "see the humour of it."

Neither have I been, or do I ever wish to be, a Robinson Crusoe. I prefer sitting down to dine off a well-cooked back loin of beef, with mustard, salt, and other requisites, followed by a plum-pudding, and "last scene of all," that "balm to hurt minds"—vintage 1814, to making your dining-room with a few exotic sticks, and your best suit of clothes; and there to squat yourself down to a sort of nominal repast, consisting, peradventure, of fruit which you suspect to be poisonous, flesh which you *know* to be bad, and fish of so uncouth a shape—

"If shape that might be called that shape had none,"—

that for the soul of you, one cannot help thinking the stream from which you took it, must have been a branch of the Styx; and to crown the whole, there may be at the door of your hut (if it has one) some half-dozen Ourang-outangs, manifesting their neighbourly intentions, or fashionable impudence, by a clamorous self-invitation to sit down to dinner with you. Yet all this is sometimes borne for the flimsy consideration of being denominated a hero!

For my part, I always thought it more comfortable to travel on the high-roads of old England, studded as they are with symbols of "White Lions,"—"Spread Eagles,"—"Tigers' Heads," &c. &c. than to ramble over sandy deserts in a comparative state of liquefaction, and in constant fear of being pounced upon by the *originals* of such symbols.

The reader, doubtless, after perusing all this negative and unessential matter, is becoming a little impatient to know what I really *did* travel for, and what objects did excite my interest and command attention; and in explaining myself I must again have recourse to the system of negation. I am no scientific traveller. I care not if such a hill be 3000 feet, or 3000 *miles* above the level of the sea; or if the spring in a certain valley be ascertained to be nothing more or less than a solution of Epsom Salts: or if all the rocky spar of Derbyshire should (by an unaccountable oversight in all geologists and Cupid modellers) prove to be white

sugar candy; or if the bottomless well in the said county should by dint of admeasurement, be found to be of *twice* the depth it now is, I am totally indifferent to all these things.

Nor do I travel to witness fusty pieces of antiquity, or to search for deformities and "wasters," sometimes to be met with in the stock of goods, manufactured by Nature and Co. I positively would not walk ten yards to see a snuff-box which had been made from a knot in king Arthur's round table, or to "hold in my own hands" a shin-bone of the ox which Milo, the Crotonian, bore on his shoulders the length of the Olympic course. I could look on these relics with utter apathy, though I dare say an antiquarian would stigmatize me a Goth, or Vandal, for thus declaring myself. Now the grand stimulant to all my pedestrianism and equestrianism has been to note the absurdities, vanities, prejudices, affectations, whims and caprices incident to the mind of man; and of course, to laugh at them;—to set down his peculiarities, and with an intellectual quadrant to ascertain the efficiency or deficiency of his mental capacity. The very "end and intent" of all my joltings in lined gigs, and trudgings upon foot has been to obtain something like a representation of the odd and multifarious humours of mankind. I have from time to time made *mems.* of such traits and characteristics of human folly, which I have stumbled upon in my rambles, as I considered ridiculous enough to record; and it is from this mass of heterogeneous matter, I purpose extracting some faint resemblances of a few odd characters, and to introduce them, "one by one," to the readers of this Magazine. This intended series of random etchings I shall christen "Mental Contrarieties," No. 1 of which shall be brought up for judgment on the first of July next.

MERCUTIO.

Canning

REVIEW.

THE UNITED STATES OF NORTH AMERICA AS THEY ARE. London, Simpkin and Marshall; demy 8vo.

THE AMERICANS AS THEY ARE, described in a Tour through the Valley of the Mississippi. London, Hurst, Chance and Co; post 8vo.

THE most astonishing circumstance which strikes us on a perusal of these modern works, is the coincidence in error manifested in the title-page of *each* book. The little insignificant monosyllable *not* has by some fault, either of compositor or proof-reader, been left out of the manuscript copy in both works. We say left out by printer or proof-reader, because it is utterly impossible that any man of honour and integrity, capable of converting words into sentences and sentences into paragraphs, could send forth these

lucubrations as a description either of the Americans, or of the country they inhabit. We looked eagerly for the names of the printers, and to our astonishment, found that one was printed at Charing Cross, the other in Fleet-street; had both issued forth from the same office, we could have satisfactorily accounted for *another* mistake at present quite incomprehensible. We should have been certain that the title-pages had, by some accident, been exchanged, for the latter work treats principally of the country as it is *not*, while the other discusses with equal accuracy the state of the inhabitants as they are *not*. It is true, that passages occasionally occur in both works wherein this leading feature is departed from, and in a very few instances, we have also noticed a description of men and things "as they are," not as they are *not*. Still, these are to be considered in the light of exceptions to the general rule, and we therefore decidedly recommend all perusers of either book to amend the title-pages by the insertion of the negative adverb. This course will prevent the forming of erroneous opinions respecting our transatlantic brethren, and check delusion in regard to a country more interesting to an Englishman than any other on the face of the globe, his own alone excepted.

Having made some tolerably bold assertions, we deem it incumbent on us to offer proofs of our positions from the works themselves:—

The gorgeous and often whimsical palaces of royalty you would seek in vain in the United States, but even Paris suffers in comparison with the airy, light, comfortable, and elegant American cities. Of these, New York is the most splendid. The Broadway, commanding on the one side a perspective view of the State House, and the vast expanse of waters with the various islands, on the other, is unrivalled for beauty, perhaps, in the whole world. It is not yet so imposing as Regent-street, or Rue de la Paix, but it is certainly more elegant."

United States as they are. Page 236.

Broadway is truly a fine, open, well-built street, the pride and boast of the New Yorkers, but we much doubt whether any lady or gentleman, from the celebrated western Gotham could be found, who would not exclaim, on hearing the above, "O! but you flatter me." Indeed there is not, nor ever can be any point of comparison between these streets. However, let this pass as matter of opinion, and we will proceed to matter of fact. In geographical position, the city of New York is nineteen miles from the main Atlantic Ocean, up a bay rendered truly picturesque by the various promontories and inlets that diversify the landscape, and the numerous single houses and small villages that crown the various hills of Staten and Long Islands. It stands at the extreme point of the main land, which, about eight miles from this point, being intersected from water to water by a small brook, is frequently called Munhattan Island. The shape of the city is nearly that of an equilateral triangle, its south east point directed towards the Ocean, and neatly rounded off. At this point, is an open space of sixteen acres planted with trees, and intersected, in every direction, by gravel walks. This delightful parade is called the Battery, and as

the European emigrant rests on the strong railing that surrounds it, he may be said to hold converse with the mighty billows as they arrive in a course and succession uninterrupted from the shores of his own country, here to break close at his feet. From the north-west corner of this fine open promenade, the noted street Broadway, commences, and after a *small bend at its foot*, passes straight up a gentle acclivity, in a direction, a little west of the centre of the city, till beyond the city boundary, it is lost in the great inland turnpike road to the north and to the New England States. From this street, on each side, numerous others branch off towards the two streams, called the North River and the East River; but in reality, the Hudson and the Long Island strait and sound. The former, opposite the city, is a little more than a mile, and the latter rather less than half a mile in width. Our readers will, after this description, be enabled to measure the accuracy of our author's information. "Broadway commanding on the one side a perspective view of the State House,"—no short sighted mortal this, for the State House is at Albany, the seat of government, one hundred and sixty miles, north of New York; and "the vast expanse of waters, with the various islands on the other,"—nor is his vision defective in strength, for excepting down some new streets of half a mile in length, laid out in straight lines from the Broadway to the Hudson river, not a gallon of water nor a pound of earth, rising above its surface, can be seen from the Broadway, except by him who has the power of looking through solid buildings covering many acres of surface.

Let us next examine our anonymous author's accuracy in regard to the literary institutions of the United States.

"The principal universities are those of Harvard* at Charlestown,† and of New York and Philadelphia. The universities of Athens in Ohio, and the Transylvanian university of Lexington, have nothing more than high-sounding names to recommend them."

"Among the northern colleges, those of Dartmouth and Bowdoin in the New England States, Carlisle and Meadville in Pennsylvania, and Beardstown in Kentucky, &c. deserve to be mentioned. The elementary books in these colleges, are extracts from English works and literary magazines, in which, for the sake of economy, the most heterogeneous subjects are huddled together; sometimes not less than twenty different studies in literature, belles lettres, philosophy, astronomy, mathematics, navigation, physic, &c. It would be in vain to seek for profound knowledge in one of these works."

"Academies, at which grammatical reading‡ and writing,§ mathematics, geography, history, and Latin are taught, are now established throughout New England, New Jersey, New York, and Pennsylvania, in the different county towns of these States; and these may be considered, with the free-schools, as the chief resorts of the great body of American youths. Universities, colleges, and academies have their presidents, vice-presidents, and rectors, who are regularly appointed, and have from five hundred to two thousand dollars a-year. The temporal affairs of these institutions are carried on and inspected gratuitously by a board of trustees, with a president at their head."

"Free Schools are now established in the New England States, New York, New Jersey, and partly in the other States. The children of the poor and the wealthy here receive alike, gratuitous education. They are instructed in reading, writing, arithmetic, geography, and the history of the Union. The instruction

* What?

† Where?

‡ What?

§ What?

is the more solid, as the teachers have to undergo an examination previously to their appointment. The expences are defrayed by a tax, laid on all the inhabitants, whether married or single. It is to these Schools that the Northern States are so much indebted for their mental improvement, and for a diffusion of knowledge, superior, perhaps, to that of any other people."

"Private schools in Pennsylvania, Ohio, and those States where free-schools are not introduced, are good or bad according to the greater or less capacity of their teachers, whose condition in many cases is such, that compared with it, the fate of the schoolmaster in Old Mortality is truly enviable."

"The instruction given in Sunday schools is well meant but inefficient. These institutions are, however, highly creditable to the feelings of the Americans, who display in splendid colours, on this as well as on other occasions, their humanity and their respect for their poor fellow-citizens."

United States as they are. Page 105—9.

Though in these extracts there is some truth, and the blunders are not so glaring as in the views from the Broadway at New York, they display equally with that, the design of this work. The confusion of mixing dissimilar institutions, of classing them according to their similarity of name rather than of standing, of praising some and disparaging others, and in some cases, where neither praise nor censure was merited, and the opinion given of the works read in the schools, all suggest that the book was made up probably within the sound of Bow bells, by some person who had never ventured far from the cockney's landmark. It will give our readers and ourselves less trouble to point out the gross blunders in these extracts, by stating what some of the principal American seminaries are, than by criticising our author's account of them. It is not unfrequently easier to make a new article than to amend one already made.

The first seminary in the United States, is unquestionably the Harward University at Cambridge, three miles from Boston, the first town in New England. It was incorporated in 1638. The second rank is equally due to Yale College at Newhaven in Connecticut, incorporated in 1700. Indeed it has more under-graduates than Harward. The third, fourth, and fifth to Princeton College, in New Jersey, established in 1738, to Columbia College, in the city of New York, established in 1754; and to Pennsylvania University, at Philadelphia, established in 1755. Brown University, at Providence, in Rhode Island, and Dartmouth College, in New Hampshire, both incorporated just before the American Revolution, are flourishing establishments. The venerable William and Mary, instituted in 1691, at Williamsburg in Virginia, and immortalized as the seminary where Jefferson was educated, is in a state of decay. These, with Hampden Sidney College, also in Virginia, (with the present state of which the writer is not acquainted) form the class of American principal schools, which were established while these States were colonies of Great Britain. The decay of the Virginian College of William and Mary, is owing, in great measure, to the establishment of the New University of Virginia, on a plan far more splendid than any in the Southern States, if not also in the Northern. It has not, however, yet been sufficiently

tried to be placed in a proper part of the American scale of seminaries of learning. Of the seminaries incorporated since the Revolution, Transylvania University at Lexington, in Kentucky, certainly by far took the lead, previous to the resignation of its beloved president, Dr. Horace Holley, which event, and his subsequent death, we know, from other assertions in this book, have occurred since the scissors and wafers ceased to perform their valuable services on "the United States as they are." At the Transylvania commencement, in July 1826, at which festival the writer of this critique was present, there were about 400 under-graduates in all the different schools of the University. To academical exercises, he has for the last thirty years been no stranger, but he never witnessed performances more creditable than these both to the students and the professors. The valedictory address of president Holley was the most splendid piece of rhetoric he ever heard. So much for the assertion, "the universities of Athens in Ohio, and the Transylvanian University of Lexington, have nothing but high sounding names to recommend them." Of the university at Athens, in Ohio, the writer knows nothing beyond the fact, that there is such a seminary, and that it was incorporated in 1801. The Transylvanian University will also probably now suffer great declension. President Holley sleeps beneath the Atlantic wave. After having resigned his presidency to make the tour of Europe, he set out from New Orleans in July last, and while the writer was expecting almost every post to hear from him of his arrival either at Liverpool or Havre de Grace, he heard of his death at sea, off the island of Cuba. At a very recent date his place was unoccupied, and students were quitting for other seminaries, principally for the new university of Nashville, in Tennessee, under the learned and practical Dr. Lindsley, formerly vice-president of Princeton College.

The colleges of Dartmouth, in New Hampshire and Bowdoin, in Maine, deserve more than "to be mentioned." They rank as respectable seminaries, and without knowing any thing of the former, the writer avers that the latter deserves the character it possesses. Its mineralogical professor, Cleveland, is equalled by few, and probably surpassed by no man. Of Carlisle college the writer never heard, though he knows the town very well. Meadville college, in June 1827, had the scaffolding planted by which it was to be erected; probably by June 1828 the buildings will be roofed in, and it certainly "deserves to be mentioned" among the institutions likely at some future day to be useful. On a fine evening in June last, the writer of this sketch passed a few hours in Meadville, and was struck with the singular beauty of the little town, the fine situation of its intended college, the delightful meandering of French Creek, a branch of the Alleghany River, and the rich and picturesque scenery around it. Bairdstown or Bardstown in Kentucky, is a catholic seminary, probably of rank about equal to Sedgley Park, near this place. It is situated, though one "among the northern colleges," about 750 miles S. W.

of the nearest point of the State of New York, which state is most southerly of any ever known by the appellation, northern. Our readers, unacquainted with America, are requested to form their opinions of a writer who should recommend Cheltenham as one of the most fashionable *northern* watering places of England, and they will then have a fair, not an exaggerated picture of the accuracy of our author.

The books used as text books in these seminaries, of course vary; the hotchpotch described by this writer was never seen by us in our various wanderings among American colleges; we have no doubt, however, he saw them *every time he visited the American schools*; Blair's Lectures on Rhetoric, Buffon's Course of Mathematics, Paley's Moral Philosophy, Brown's Philosophy of the Human Mind, Paley's Natural Theology, &c. &c. all reprinted in a cheap form, we perpetually saw, and along with them the works of La Place, Delambre, and Bowditch, on navigation and astronomy, as they were originally given to the world. The "extracts from English works and literary magazines" to which our author refers, we believe were seen by him on the same day that he had his grand perspective view of the State House at Albany, from the Broadway in New York.

The establishments for the gratuitous education of youth in the New England States, are called Free Schools; in New York and some others, they are called academies. They of course vary in their construction, their intentions, and still more in their practical management. They, as well as the colleges and universities, are inspected by trustees appointed for the purpose, and as these trustees are in many places elected annually by the inhabitants at large, from the most active of the citizens, the teacher's place is no sinecure, nor are the children neglected. At the Grammar School at Salem, in Massachusetts, in September 1824, when it became necessary to arrange the upper boys, so as to send the "*best scholar*" to Harvard University, the school committee happened to contain in their body the Honourable Judge Story, the friend and correspondent of Lord Stowell, and one of the associate judges of the Supreme Court of the United States. The examination of the boys occupied three whole days, before this elegant scholar and profound lawyer conceived himself and his fellow committeemen possessed of data sufficient on which to pronounce their decision. This grammar school is a model of neatness and convenience, and is under the care of two masters, one having a salary of 1000, the other of 750 dollars per annum, but no permission to take any other pupils, except out of school hours. Private schools, in a country where these free-schools universally exist, must be inferior; and though the fate of the master is not "enviable," it may be asserted with safety, as a general maxim, that his situation is fully equal to his merits.

"The instruction given in sunday schools," we readily admit, is "inefficient," but if our author had known any thing of the state

of the working classes in American towns, he would have known that they were in a great measure unnecessary. Our opinion, formed on close investigation is, that their introduction there is also inexpedient. Where the operative mechanic can earn as much as will maintain his family in comfort, and can have the opportunity of sending his children to free-schools, supported out of the taxes to which he himself contributes a due share, it is no kindness to enable him to make his children work six days in the week, because benevolent persons are ready to render him a pauper by teaching them freely on the sabbath. The parent is the natural guardian of the child, not less in mind than in body; it ought to look up to its father for instruction, as much as for food and raiment. In the present state of British population, sunday schools are a vast blessing, and he who directs their energies in the best manner, is a real friend to his poorer brethren; but infinitely greater would be the good produced by that man who could place the labouring classes in such a state, that eleemosynary education should be useless, or only necessary as it is in America, where accident incapacitates, or vice indisposes the parent to do his duty.

Two pages and a half are devoted to the American newspapers, but ten pages would not be sufficient, if the information could be relied on. "Of the most important bulwark of a nation's liberty, the freedom of the press, no people make a more extensive use than the Americans." This, by accident, is perfectly true. "The best public papers are reckoned to be the *Richmond Enquirer*, *Neale's Weekly Register*, *Noah's Advocate*, and the newspaper of Mr. Walsh, formerly a Jesuit." One of these four corner-stones of this most important bulwark (*Noah's Advocate*) had been removed before our author wrote his book, and when in existence, it did not stand higher than a second or perhaps a third-rate paper, far more admired for the wit and good humour of its editor, than for the talent displayed in its columns. "*Neale's Weekly Register*" is literally what its name imports, a mere record of passing events. It is published in octavo, and is nearly similar to the *Annual Registers* of England. Like them, it gives public state papers, important debates, and records remarkable natural occurrences. It can scarcely be called a public newspaper. The *Richmond Enquirer*, and Walsh's paper, the *National Gazette*, which name our author unfortunately had not obtained, do certainly stand in the first rank; but then it is in company with many others celebrated in the cities of Boston, New York, Baltimore, Washington, and Charleston, and indeed in most of the minor towns. The concluding words of our author's mention of the newspapers, supply a key which has enabled us to unlock the whole secret arcana of American information, "the newspaper of Mr. Walsh, FORMERLY A JESUIT." Mr. Walsh is a Roman catholic, a warm advocate of his own church, of Irish parents, and was either born in America, or carried there during his infancy, and probably never was a resident of

any college of the Order of Jesus. He has been, perhaps more than any man in America, a literary adventurer. He possesses talents certainly, but with great acerbity of manners, and is perpetually in quarrels with his brethren of the public press. In the heat of controversy he is frequently called by his opponents, "the Jesuit;" and no doubt this appellation was seen by our author in the American newspapers, perhaps at the New England Coffee-house, near the bank, from which he wrote his "United States as they are."

Our remarks on the scientific institutions of the United States have been so extended, that we shall be under the necessity of deferring our Review of "The Americans as they are," we beg pardon, "as they are" *not*, to our next number. We will there, by extracts from that work, and by contrasting them with documents in our possession, published by order of the Federal Government, shew that book to be equally unworthy of credit with this, at present under review, though written in a better style, and generally (not always) with more care in regard to assertions, which set credulity at defiance.

Good-bye

CHRONICLES OF THE CANNONGATE, *second Series.* By the Author of Waverley. London, Simpkin and Marshall; 3 vols. post 8vo.

WE confess we are not of the number of those who run after new novels; indeed, we have little inclination for the everyday productions which are so much sought after by our young masters and misses, and which, it is to be feared, bewilder the imaginations, waste the time, and in too many cases, corrupt the feelings of his majesty's lieges. We are not, however, unfriendly to novel reading; indeed, some of our happiest hours have been spent in the company of Fielding, Smollett, Cervantes, Richardson, and Le Sage; and we still can be alternately subdued to breathless interest, excited to mirth, or moved to compassion at the variety of incident, whim, and pathos, which are combined in Tom Jones, Joseph Andrews, Roderick Random, Pamela, and Gil Blas. We can also recollect with pleasure, the interest and delight, with which in more early days, we could ponder over the Forty Thieves, the Wonderful Lamp, and others of the Arabian Nights Entertainments, and we should hugely despise that man who could, at any age, affect to be uninterested in these wonder working stories. We say affect, because we believe there is implanted in the breasts of all men, a love of the marvellous, and the gravest persons indulge in secret, an occasional peep into such books, though outwardly they discard them. There are no works, however, which have come within our observation, which we have devoured with so much relish, as those of our own Sir Walter Scott, and there is no person living or dead, friend or author to whom we are so much indebted as this

illustrious man. In the midst of the devouring care produced by the anxieties of life, in the hour of distress, under the unjust censures of the world, when "detraction has been secretly aiming its deadly weapons at our reputation," or when "sickness has called us to retire from the gay and busy scenes of the world," we have had our anxieties lessened, our feelings soothed, and our sicknesses alleviated by turning to a volume of his immense storehouse of amusement. In truth, there is scarcely one of his early productions that we have not read three times over, and could again feel as much pleasure in the perusal of as ever. We have in our little cottage, rooms set apart, to represent *Waverley*, *Guy Mannering*, the *Antiquary*, and the *Heart of Mid Lothian*, and we have arranged the different characters in separate niches on the walls and ceiling, where we can find them at a moment's notice. Indeed, we paid Mr. Crook one pound one shilling, for no other earthly purpose, than to ascertain a good plan of classification, and there, through his lessons, we can find them as readily, and there they stand as vividly as though they were personified by Lawrence himself. Our readers will not, therefore, be surprised when we inform them that we have already read "*The Fair Maid of Perth*," and they shall presently have our opinion of it. They need not be informed that there is a pretty general judgment abroad that the latter productions of Sir Walter Scott are inferior, very inferior, to his early pieces, and much as we admire him, we must confess that the fact cannot be concealed, that there is an evident carelessness in the getting up, as the phrase is, of many of them. We will not say, with some persons, that he has exhausted himself whilst such characters as Alfred the Great, Richard the third, and Edward the black Prince, remain untouched by him. Richard, it is true, has been re-immortalized by our divine Shakspeare, we should, however, like to enter the study of this crooked monster, to see him with his armour doff'd, to know how he thinks and feels in private, and we should be much mistaken if Sir Walter did not extract from him and his times, a work as interesting as any that he has written. We are disposed to believe, that the faults of the *Redgauntlet*, the *Monastery*, and other his late works, arise more from over haste in their production, than from any deterioration of the powers of this fine old man; but be it as it may, his feeblest compositions, if such a word can be applied to any thing he writes, are infinitely superior to the best novels of any other writer of the present day.

Of the *Chronicles of the Cannongate*, the second series, the work before us is by far the best. The principal interest of "*The Fair Maid of Perth*," or "*St. Valentine's day*," as it has been indifferently denominated, arises from the wild attempt of the Duke of Rothsay, the prince of Scotland, to seduce Catherine Glover, the fair maid of Perth, and an object of general attraction to the wild gallants of the time. On the eve of St. Valentine's day, he endeavours to penetrate her chamber, but is frustrated in his object by the exertions of Henry Gow, the Smith, who, by the appointment of the Glover,

is waiting in the streets to be the first to chuse Catherine for his valentine. He attacks the retainers of the duke, wounds several of them, and cuts off the hand of Sir John Ramorny, who in revenge, plots his murder by the instrumentality of the ruffian Bonthron, and the mediciner and atheist Dwining. Bonthron, by mistake, kills Oliver Proudpute, a conceited fellow, who is fond of imitating the dress and manners of the gallant Smith. Bonthron is suspected and condemned, pursuant to the barbarous custom of the age, to the ordeal of battle, and the widow of Proudpute chuses Henry Gow as her champion who succeeds in disarming him. Bonthron is induced, by the treachery of Ramorny, to charge the prince of Scotland with having set him to the murder. He is hung, but, by the contrivance of the mediciner, is restored to life. Robert the third, disgusted with the presumed guilt of his son, banishes him the court, and he is condemned to the seclusion of the high constable's lodgings. Sir John Ramorny, set on by the ambitious Duke of Albany, brother of the king, inveigles him away from his apartments to Falkland, the seat of the Duchess of Rothsay, daughter of the tremendous Archibald, Earl of Douglas, whom Rothsay has been compelled to marry, but with whom he has never consented to live. Under the impression that he shall there meet the Fair Maid of Perth, Rothsay goes with him and the mediciner. In the mean time, Ramorny has induced the Prior of the Dominicans to charge the honest Glover and his daughter with heresy under the pretence that they are disciples of a reforming monk of the name of Clement. The Glover in his strait is compelled to seek the protection of a Highland, Chief Captain of the Clan Quhele, whose son Conachar, has been apprenticed to him on account of a supposed ill omen at his birth, but who has been afterwards restored to his father; and the daughter is advised to flee for protection to the Duchess of Rothsay; instead, however, of finding the Duchess of Rothsay, she is encountered by the duke, who has dressed himself in the duchess's apparel, and who attempts her chastity, but is shamed out of his brutal violence by the noble and spirited remarks of "the Fair Maid of Perth." On the same evening the duke is seized by Ramorny, the mediciner Dwining, and the brute Bonthron, and conveyed to the dungeons of the castle, where, after lying several days without food, he is discovered by the fair Catherine, who conveys sustenance to him through the grated windows, and dispatches a wandering glee woman with the news of his calamity to the black Douglas; in the mean time the prince is assassinated, and Douglas arrives in time only to punish his murderers.

The romance concludes with a tremendous combat between the two clans, Clan Chattan and Clan Quhele, and through the bravery of the Smith, who is instigated by his jealousy of Conachar, the former apprentice of the Glover, but now the head of the Clan Quhele, to offer himself as a volunteer, it ends in the complete defeat of the Clan Quhele; and Conachar, through fear of the arm

of the brave Smith, flees away, and is heard of no more. Catharine Glover becomes the bride of Henry Gow, and most of the respectable families in Perth record with pride their descent from the *Gow Chrom* and the Fair Maid of Perth.

The romance abounds with incident, and contains many sketches little inferior to Sir Walter Scott's early productions. There are, however, a few incongruities, which are observable on a first perusal. The thoughts and feelings of the "Fair Maid of Perth," on the characters which surround her, and on the events which occur, are not in our judgment such as would be felt by a young maiden of the fourteenth century, had she been taught by Wickliff himself; they are rather the reflections of a philosopher of the nineteenth century, and would be no everyday thoughts of a Mrs. Fry or a Madame de Genlis. The character of Henry Gow is something new, but what will our noble blue-stocking misses think of the hero of the piece being a *bandy-legged* blacksmith—brave and honest, it is true, but still a maker of "horse-shoes." Sir Walter has been twitted with making his heroes all of one breed; he has, however, on the present occasion given us an entire new *feature*. We think that the author of Waverley is unfortunate in the character of Conachar. His cowardice does not appear to arise so much from want of mental courage, as from physical imbecility, and is more deserving of pity than censure. Nor do we perceive any thing in his conduct, bating the fact of his having in a moment of anger attempted the life of the Smith, for which all due allowances ought to have been made, considering the many sins on that score of the hero himself, to account for the ferocity and blood-thirsty feeling which the "goodnatured" blacksmith seeks his life in the combat between the clans; and we therefore think, that the *denouement* respecting him is ill chosen.

The following is one of several pieces of poetry interspersed through the volumes. Want of room precludes our giving any prose extracts in the present number.

THE LAY OF POOR LOUISE.

Ah, poor Louise! The live-long day
She roams from cot to castle gay;
And still her voice and viol say,
Ah, maids, beware the woodland way,
Think on Louise!

Ah, poor Louise! The sun was high,
It smirch'd her cheek, it dimm'd her eye,
The woodland walk was cool and nigh,
Where birds with chiming streamlets vie
To cheer Louise!

Ah, poor Louise! The savage bear
Made ne'er that lovely grove his lair:
The wolves molest not paths so fair—
But better far had such been there
For poor Louise!

Ah, poor Louise! In woody wold
She met a huntsman fair and bold;
His baldrick was of silk and gold,
And many a witching tale he told
To poor Louise!

Ah, poor Louise! Small cause to pine
Hadst thou for treasures of the mine;
For peace of mind, that gift divine,
And spotless innocence, were thine,
Ah, poor Louise!

Ah, poor Louise! Thy treasure's reft!
 I know not if by force or theft,
 Or part by violence, part by gift;
 But misery is all that's left
To poor Louise.

Let poor Louise some succour have
She will not long your bounty crave,
Or tire the gay with warning stave—
For Heaven has grace, and earth a grave
For poor Louise.



Drake

THE BIRMINGHAM LOOKER-ON.

ST. PETER'S CHURCH.

WE were amongst the number of those who indulged in the "*dolce far niente*" of "assisting" (as the French have it) at the opening of the organ of St. Peter's, on the 23d of May. We chose the afternoon performance, because our hours of idleness happen to lie in that period of the day, and we can ill afford to *help* other people before we have attended to our own business. We were on the whole much pleased, and could, but for the trifling obstacles that impeded the happiness of Swift's lovers, "time and space," be well content to revel again over the scheme and our impressions, were it not our opinion that posthumous records of departed sound are but a very frivolous class of literary productions, beneficial to the critic's "trade," indeed, but unless rendered palatable by a small admixture of sarcastic aroma, rather insipid for the excited taste of the public. But then, this is a magazine, which should of course take cognizance of such matters; and besides, to a good natured person like ourselves, ever disposed to applaud rather than to blame, and to be easily pleased and in good humour with every body, it must be gratifying to find an opportunity of doing justice to merit.

That Mr. Wesley would prove his high reputation to be his due, as he did, was to be expected. His *extemporaneous*, voluntary, including two fugues, the result of laborious study and ingenious dovetailing "at the midnight lamp," was a tasty compound of light and shade, well calculated to exhibit, in pleasant contrast, the various stops of the organ, which is certainly a fine instrument.

as a public singer than she now *seems* to hold; we say, "*seems*," for she *is* appreciated by those who know her talent. Yet how small is their number and how large might it not be? We are unable to account for this perhaps, merely apparent neglect of, we believe, the most distinguished pupil of the unrivalled Mrs. Salmon; it passes our understanding to comprehend it.

We cannot in justice pass over Miss Heaton's excellent performance of a solo by Zingarelli, relieved by a chorus, which, whatever some may think of the orthodoxy of its melody and spirit (which, coming after Handel, savoured of the Italian opera,) had a most refreshing and enlivening effect.

Mr. Machin who is a great favourite of ours, acquitted himself extremely well throughout, particularly in a duet with Mr. Phillips. There is a steadiness and firmness of purpose about him, which we venture to predict, without any fear of proving false prophets, will lead him to eminence, for which he has all the requisites, not excepting unassuming manners and modesty.

We do not remember ever to have been more pleased with Miss Fletcher's singing than in the present instance. A judicious choice of songs gave her an opportunity of displaying the rich quality of the lower compass of her voice to great advantage.

Mr. Heaton sang, as usual, very respectably.

We were never without qualms on the subject of Oratorios in places of worship, and the behaviour of certain persons on the present occasion, who seemed to consider, that having paid for admittance, the church and the theatre were on the same footing, did not tend to quiet our conscience. The respectability of their families alone prevents our speaking more pointedly to some young coxcombs who paraded from aisle to aisle, and gallery to gallery, disgusting every one with their impertinent conduct towards the female part of the audience. We presume that the improper conduct of the beadle has already been punished by the proper authorities.

DERITEND CHAPEL.

"The men of Deritend and Bordesley !!!" have lately been exercising the important privilege of choosing their religious instructor. This privilege is one possessed by very few of the Churches of the Establishment, and for the credit of that venerable structure, it is to be wished that the number may not increase. All Digbeth and the parts adjacent were in a ferment. John Bull is so accustomed to one sort of election which is particularly to his taste, that whether he is called on to choose a parish beadle, or a lord mayor, he endeavours to get as much speculating, canvassing and promising as he can. Let the church, at least in this respect, learn from dissects, and copy the decent solemnity and quiet order of their method of selecting their pastors. Squibs were circulated, parties formed, and the whole affair was likely to have ended in committees, tavern dinners, and all the paraphernalia of a contested election. We are happy, however, that Mr. Palmer, the gentleman who had the best claim, was declared successful, by the resignation of Mr. Pountney, whose farewell letter must have secured him the respect and esteem of all the parishioners. It is but justice to these gentlemen to say, that certain inconciliencies proceeded entirely from the heat of injudicious friends.

* Vide Mr. Hamper's Speech.

THE DRAMA.

"Now we'll mark the play."

MACBETH.

LOVERS of the drama, as we profess to be, our "internal spirit cut a caper" when a play-bill was put into our hands announcing the opening of the Theatre for Whitsun-Monday. Two stars (would they were fixed stars!) and the House repainted and regilded betokened well of the spirit in which Mr. Brunton intended "to do the thing." Some new faces we observed on the list, and some old ones, and—a space where Montague was not. Is Mr. Brunton the elder to take that gentleman's characters? We hope not. One or two letters have been addressed to us on this subject, and we are afraid that the "winter of this discontent" will, at no distant period, produce some "overt act" not very pleasant to the parties concerned.

We found, with some surprise, that the Theatre had actually been new painted and gilded; those "whoreson lying rogues," the play-bills, are so fam'd for using that figure of speech, called *Synecdoche*,* that we expected to find this "promised boon" dwindle to a mere furbishing up of the stage front. Whilst we are on this point, we must give Brunton a hint to look at the state of the pit seats. We heard sundry complaints of nails sticking up like *chevaux de frize*, and grievously wounding "the part where honour lies." Indisposition deprived us of Mr. Macready's presence, which we regretted as much for his own sake as for Mr. Barton's, who we felt would have an arduous task to perform under the disadvantage of the excited expectations of his audience. He who would take the town by storm in *Macduff* might still fail in *Macbeth*. Towards this gentleman we have every disposition to be lenient. We understand that long and continued illness had, for a considerable time, prevented his appearance on the stage. It was evident on Monday evening, that he suffered under a severe cold, which most probably affected his voice, and certainly caused him to give some awkward proofs of a wish to exchange his truncheon for a pocket handkerchief. We shall refrain from giving a decided opinion on this gentleman's style till we have seen him under more favourable circumstances. We anticipate, that after some farther acquaintance, he will become a favourite with the town. He made two or three new points, which were judicious, and would have told well if his physical force had permitted him to give them proper effect. The banquet scene was his best bit, and up to that point his performance was respectable; but he had not strength to carry him through the character, and during the remainder of the piece strained and ridiculous attitudes were substituted for passion and despair. Mr. Stuart, as Banquo, was coldly correct. The character is certainly of the "walking gentleman" order, but some fire might have been infused into the speech addressed to the witches. The singing of these "unreal mockeries" was very capital; but if Macready treats us with *Macbeth*, be sure—Hooper—that your witch's cloak covers the bracelets of Seyton. We don't know whether it is a "new point" of Mr. Brunton's to give us the perfume of gas when the witches come on, but we can assure him that sulphur is quite a gentlemanly smell in comparison. Look to the pipes, Mr. Manager. Malcolm was played by a Mr. Selby, who will prove a standing butt for the "gods." Mr. Brunton's *Macduff* was pointed and forcible. Miss Huddart as Lady *Macbeth*, was as respectable as ever, with some improvement in voice. All the characters were perfect in their parts in one sense of the word, and we hope we shall never have to notice any wretched wight for failure in this respect.

* Putting a part for the whole.

W. P. P.

AMATEURS AND ACTORS.

This afterpiece went off merrily. Wilkinson, the *minor* star, did the lubberly charity boy to the life. Stuart, as O. P. Bustle, went through his part as the way the name implies it should be done. David Dulcet was played by a Mr. Henry, whose dulcet notes will prove an acquisition to our company. Wilton, as Elderberry, was still Elderberry Wilton. Brunton's wing was excellent. Another new face, a Miss Jervis, promised well as Mrs. Mary Goneril.

Some one signing himself Sphynx, has sent us a conundrum, which requires no Œdipus to solve it—Why was Miss Middleton in Donalblain like the hero of a fairy tale?—D'ye give it up?—Because she was a *Prince Prettyman*.

Something Less, Esq. of Looker-on memory, has sent us an offer of assistance in this department, and as an earnest the following Parody:—

Mr. Barton, Mr. Barton,
You hit a wrong part on,
For trying your strength on the Birmingham stage;
Macready's the god
To whom they all nod,
And vow him the Roscius of this present age.

Miss Huddart, Miss Huddart,
For you of the stud art,
At your Lady Macbeth I paid for a peep;
But your voice was too rough,
With not feeling enough,
Where the Lady is troubl'd and walks in her sleep.

Selby, Jack Selby,
We can't speak well by,
With calve's head and brains, "and turkey-cock pride,"
With his froth and his noise,
He tries to look wise,
And turns up his nose at all by his side.

Miss Jervis, Miss Jervis,
You'll do for the service,
And Miss Middleton, dear! must make up the rhyme;
Of witches I think
Mrs. Southey the pink,
Whilst little Miss Dobbs will grow older in time.

Bravo Brand! Bravo Bland!
With Chew at your hand,
I would that your faces were clean;
Weston and Honey
Look very funny,
And Burton and Jones are the sticks of the scene.

Play'r folk, play'r folk,
You'll think it no joke
That Smithfield should make the House thinner;
Ryan, Batty, and Parry,
You'll wish at Old Harry,
And Brunton will sigh for a brimmer.
recon, effectually

MECHANICS' INSTITUTION.

MR. AARON ON THE TREATMENT OF PERSONS

In a State of apparent Death from Drowning, &c.

LECTURE IV.

Delivered April 3.

THE Lecturer observed that the effects of *hanging or strangulation* would first come under consideration on the present occasion, and concerning the manner in which death is produced by them, different opinions had been entertained; among the rest, *apoplexy* had in this instance, as in drowning, been considered the immediate cause of death. This, he stated, did not happen; that although there was generally a *slight* accumulation of blood in the head, in consequence of the pressure of the cord upon the superficial veins, (particularly in the case of a heavy person), it was far *too small* to produce apoplexy, and that in no experiment or examination was it ever found to have been produced. Allowing the head to hang down a short time before the examination of it, would he said, lead to erroneous conclusions on this point, as accumulation of blood would then naturally take place in that part from its position; and particularly in a person who had been *hanged or strangled*, as the blood in these remained longer in a fluid state, than in persons dying from other causes. Mr. Aaron mentioned an instance which came under his own notice in London; an Irishwoman who had been hanged for murder was taken to St. Bartholomew's Hospital for dissection, previously to which her head was carefully examined, but not the *least* trace of apoplexy could be discovered. The Lecturer then proceeded—

“Others have supposed also, with some appearance of reason, that in *hanging*, the neck was always broken. Now, although this might happen to a very heavy person, when hanged in the same manner as criminals are executed, I have never heard or read of a single instance in which this was known to have happened. And, indeed, if this effect were *constant* in *executed criminals*, it would not account for the manner in which death is produced by *strangulation without hanging*; nor even by hanging a dog or other small animal, whose body is comparatively light, and who is merely drawn up by a cord round the neck, *without the appendage of the drop*.”

Mr. Aaron then mentioned an experiment that was made at Edinburgh some years ago by an eminent medical professor there, which, he said, “clearly proved that in ordinary *hanging or strangulation*, as well as in *drowning*, the exclusion of air from the lungs is the cause of death; consequently that the same effect is produced upon the heart and lungs, and that the principal points of the treatment should also be similar. In such cases, then, the cord should be *instantly* removed from the neck; and if the body is cold, warmth and the process of *artificial respiration* should be immediately resorted to, exactly as recommended for a drowned person.

The Lecturer then made a few observations on the cases of asphyxia, caused by a portion of food or other substance lodging in the gullet, stating that the same effects are produced in these instances as in strangulation; and that after the substance was removed, the same treatment should be had recourse to.

He then commenced the subject of *asphyxia* by the presence of *noxious* air, noticed the *scientific* division of this kind of apparent death into three species; but stated his intention of taking only a *popular* view of this part of the course, as he had done of this in this respect, of speaking only of those gases which most commonly produce the effect. The first mentioned *carbonic acid gas*, which, he said, existed naturally in

* c, in the proportion of about one part in a thousand of

common air; but that there are some parts of the world where it is naturally present in much greater quantity, as in the Grotto del Cauto, near Naples, the floor of which is covered with a stratum of this gas several inches deep, into which the guide thrusts a dog, who becomes asphyxiated almost instantly, on being compelled to breathe the gas, but who is quickly restored by merely being plunged into a lake hard by, or rolled in the grass. This gas, he said, is also produced in considerable quantity in *wells, mines, and other excavations*, and is known to miners by the name of choke-damp; it is also formed in abundance by the process of *combustion*, and that the custom of burning charcoal in bed-rooms had not unfrequently been the cause of death, and mentioned the case of the two well-sinkers in this town, as one instance of the first, and of a man and boy at a public-house in London, and another of a man and three boys in the cabin of a vessel in the Thames, as instances of the latter. It had also, he said, been adopted as a means of committing *suicide* in France.

The process of *fermentation* is also, he remarked, a fruitful source of this noxious gas, and had occasionally produced fatal consequences in the large London breweries. In a former part of the course he had mentioned the formation of this gas by the act of *breathing*, and quoted the well-known affair of the black-hole at Calcutta as an instance of the fatal effects of a number of persons breathing in a confined place. This gas, he also said, is plentifully produced by the burning of *lime-stone* (a compound of carbonic acid and lime) in kilns, and that persons incautiously lying on or near one of these had been asphyxiated and killed.

Carburetted hydrogen gas, or fire-damp, sulphuretted hydrogen, azote, hydrogen, and ammoniacal gases were also mentioned as having been the causes, in *mines, drains, and other places*, of a similar accident. With regard to the effects of these gases on the organs of respiration and circulation, the few experiments that had been made, the Lecturer said, appeared to prove that they were similar to those produced by *hanging and drowning*; and that the chief points of the treatment would therefore be the same. "That the body of any one found in a state of *apparent death* from this cause, should be instantly removed and exposed to a current of fresh air, and that *cold* water should be dashed over the head and chest, to dissolve and carry off any of the gas that might yet be left about those parts, and that the other remedies recommended for drowned persons should be also resorted to here."

Mr. Aaron then made a few observations on the treatment of persons exposed to *intense cold*, and of those in a state of *excessive intoxication*, hinted at the establishment of a *humane society* in Birmingham, and concluded his Lecture and the course, by expressing his *hope*, that, if any of those who heard him ever had an opportunity of putting in practice the measures he had recommended, their humane efforts might be crowned with success.

The descriptive part of this course was illustrated by appropriate drawings, &c.

NEW PATENTS.

William Marshall, of Fountain Grove, in the parish of Huddersfield, in the county of York, shear manufacturer, for his invention of improvements in machinery for cutting or shearing, cropping and finishing cloth and other articles manufactured from wool or other raw materials. 26th April; 2 months.

Thomas Breidenback, of Birmingham, in the county of Warwick, merchant, for his invention of a machine, or improved mode by use of machinery for forming or manufacturing tubes or rods and for other purposes. 26th April; four months.

James Griffin, of Withy Moor works and Duxley, in the county of Worcester, scythe manufacturer, for his invention of an improvement in the manufacturing of scythe backs, chaff-knife backs, and hay-knife backs. 24th April; 6 months.

John James Watt, Stacey-street, Stepney, in the county of Middlesex, surgeon, for his discovery, by the application of a certain chemical agent, by which animal poison may be destroyed, and the disease consequent thereon, effectually prevented. 29th April; 6 months.

Charles Carpenter Bompas, Esq. of the Inner Temple, for his invention of improvements in the propelling of locomotive carriages, and machines, and boats, and other vessels. 29th April; 6 months.

Thomas Hillman, of Mill Wall, Poplar, in the county of Middlesex, mast maker, for his invention of certain improvements in the construction and fastening of made masts. 1st May; 6 months.

Jonathan Brownill, of Sheffield, in the county of York, cutler, for his invention of an improved method of transferring vessels from a higher to a lower level, or from a lower to a higher level on canals, and also for the more conveniently raising or lowering of weights, carriages, or goods, on rail roads, and for other purposes. 1st May; 6 months.

James Palmer, of Globe-road, Mile End, in the county of Middlesex, paper maker, for his invention of certain improvements in the moulds machinery, or apparatus for making paper. 6th May; 6 months.

Thomas Adams, of Oldbury, in the county of Salop, manufacturer, for his invention of certain improvements on instruments, trusses, or apparatus for the relief or cure of hernia or rupture. 6th May; 6 months.

Francis Westby, of Leicester, cutler, for his invention of certain improved apparatus to be used for the purpose of whetting or sharpening the edges of the blades of knives, or other cutting instruments. 6th May; 2 months.

Samuel Booking, Esq. of Plymouth, in the county of Devon, a rear admiral in our royal navy, for his having invented a certain turning or shipping fid for securing and releasing the upper masts of ships and vessels. 6th May; 6 months.

Matthew Fullwood, junior, Gent. of Stratford, in the county of Essex, for his invention of cement mastic, or composition which he intends to denominate German cement. 6th May; 2 months.

John Benjamin Mainiel, of Foleshill, Coventry, Engineer, for his invention of certain improvements in preparing and applying materials for the making, constructing, or rendering more durable roads and other ways, which materials so prepared, are applicable to other purposes. 6th May; 6 months.

Thomas Jackson, of Red Lion-street, Holborn, in the county of Middlesex, watch maker, for his invention of a new metal stud to be applied to boots and shoes, and other like articles of manufacture. 13th May; 6 months.

John Ford, of Wandsworth Road, Vauxhall, in the county of Surrey, machine maker, for his invention of certain improvements in machines for clearing, opening, scribbling, carding, combing, stubbing, and spinning wool, and for carding, roving, or shivering, and spinning cotton, short, stapled, flax, hemp, and silk, either separately or combined, and for spinning or twisting long stapled flax, hemp, silk, mohair, or other fibrous substances and either separately or combined. 13th May; 6 months.

Thomas Bonsor Crompton, of Tanworth, in the county of Lancaster, paper maker, and Enoch Taylor of Marden, Yorkshire, millwright, for their invention of certain improvements in that part of the process of paper making which relates to the cutting. 13th May; 2 months.

Charles Chubb, of St. Paul's Church-yard, in the city of London, patent lock manufacturer, for his invention of certain improvements in the construction of latches, which may be used for fastening doors or grates. 17th May; 6 months.

Thomas William and John Powell, of the city of Bristol, glass merchants and stone-ware manufacturers, for their invention of certain improvements in the process of machinery, or apparatus for forming, making, or producing moulds, or vessels, for refining sugar, and in the application of materials hitherto unused in making the said moulds. 17th May; 2 months.

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No. IX.

ON COMMERCE.

THERE are few subjects of more importance, or that are less understood, than those which relate to commerce. The principles which govern and regulate the interchange of products between different nations, are by the great majority of the people, little known or attended to, and for want of correct ideas on this subject, the public mind is always in extremes. When the industry of the country is called into complete and beneficial exertion, then British skill and British manufacturers are lauded to the skies, and the greatest confidence is manifested; but when from the operation of any temporary cause, the demand no longer keeps pace with the supply, then we are overwhelmed with outcries of the injuries inflicted on British commerce by the encouragement given to foreigners; and a disposition is manifested to cramp by every means in our power, the industry and talent of foreign nations, in consequence of the notion, that every hour's employ of which they can be deprived, is so much added to the demand for British labour. It would appear from the reasoning of most persons on this question, that the demand for labour had become fixed in amount,—had attained a height which can never be exceeded, and that in consequence it must decline in one nation in the exact proportion in which it increases in another. This idea will, however, be found exceedingly erroneous, if we consider the laws which regulate all commercial transactions.

Commerce can never be aught but a mutual exchange of products. The common though very false idea of British commerce is, that England furnishes the rest of the world with manufactured goods, and receives money only in return. A very small degree of explanation will shew the impossibility of this. To explain this, let us take as an instance the richest nation in Europe, and let us suppose its wealth in money amounted to £100,000,000. This would be an extravagant estimate; for it is certain that the richest nation in the world is not possessed of so much in *money*; but for the sake of an example, let us rate the money in some nation at £100,000,000. Then if we suppose our trade to such country to

be £10,000,000. yearly, we perceive that in ten years we should be possessed of all their money, and the trade must cease, or we must be content to give them our goods without any return. Thus we see, that if the return for the produce of English industry was money only, that the extent of commerce would be bounded, and bounded too within very narrow limits. But if, as is really the case, the nation in question had sold us as much of their produce in the time, as they had bought of ours, then indeed the trade might continue for ever, and its increase could only be bounded by the industry and skill of the inhabitants of the two countries. The British commerce with the United States of America, amounted in the year 1825 to £8,036,000. of exports, that is we sold to America £8,036,000. worth of our goods, &c.; and in the same year the imports from America the things bought from them, amounted to £7,875,000, leaving a balance in favour of Great Britain of the small sum of £161,000. or about 1-48th of the whole amount. If, (as in the case supposed), the Americans alone were buyers, a trade to the amount of £8,000,000. yearly would soon exhaust their means of purchasing; but instead of this being the case, our woollens, linens, silks, and other manufactured articles, are exchanged for rice, wheat, tobacco, furs, timber, &c. the produce of America, and thus is the commerce a mutual advantage.*

Where do those persons who think that the return for British commerce is money alone, suppose the nations who are the purchasers get the money from? We have no money in England except the sums gained as the reward of labour. The precious metals gold and silver of which money is coined, do not exist in Europe, India, or North America, yet nearly all our goods are sold to these countries. To Peru and Mexico where gold and silver does abound, the exports from England were only £870,000. last year; while to North America, where they have no mines of gold, the commerce as before stated amounted to £8,000,000.

Can there be a doubt then that commerce can never be any thing but barter? Surely it must be evident that the only means foreign nations have of purchasing our manufactured goods is the produce of their own country, grown, manufactured, and prepared by their own skill and industry.

If the native of France wishes for the woollens, cottons, hardware, or other manufactured goods of England, he possesses to

* It is not intended by these observations to deny the agency of money in effecting commercial exchanges.

But if the people of England sell the people of America £10,000,000. worth of goods, for which they receive money, and also buy of the Americans £10,000,000. worth of American produce, for which they pay money, the quantity of money in both countries will remain unchanged.

The articles themselves are what induces the commercial exchange. The money is only a means of transferring them from one person to another.

Most of these transactions between different nations are effected by the drawing of bills, so that little money in reality passes from one country to another.

give in exchange, the treasures which nature has bestowed on his native country,—wine, brandy, fruits, &c. in addition to those articles, in the manufacture of which from local causes he excels,—as lace, cambric, &c. And surely it would be contrary to reason and experience to suppose, that the Frenchman would endeavour to manufacture for himself those articles which can only be manufactured by some with great waste of labour, and never brought to any degree of perfection, while he should neglect to employ his industry in raising those things in the production of which nature powerfully assists him,—in which he excels all the world, and for which his neighbours will gladly give in exchange the particular articles he wants.

If commercial affairs were left freely to their own guidance, all nations would direct their attention and industry to the growth or manufacture of those things for the production of which the temperature of the climate, the quality of the soil, or the native products of the earth gave them peculiar advantages. And as rice, fruits, grapes, sugar, coffee, and spices can be cultivated in abundance in one country, and can only be produced in another by artificial means and in small quantities; and as iron, copper, tin, &c. can be dug from the mine and worked in some countries with the greatest readiness, while they do not exist in others, is it not evident that the various manufactures of these metals and the cultivation of these articles, will always be confined to those countries which possess these great natural facilities?

Let us suppose for instance, that the natives of India were to endeavour to manufacture their own cutlery and hardware. In the first instance they must buy the iron ore from England, Sweden, or some country where it abounds; then as their own country does not furnish it, they must purchase coal, and carry the iron and coal a long journey of many thousand miles; and after it had arrived in India, they must establish manufactories to work it into the various forms and articles required. Probably twice as much time and expense would be wasted before the raw material could be provided for the mechanic to work upon, as would be sufficient in England for its manufacture. If the articles so manufactured were to be sold by the Indian manufacturers to their fellow-countrymen, they would *then* find themselves unable to compete with foreigners.

The English manufacturers, by reason of their having the raw material, the coal, &c. necessary for its manufacture on the spot where it was manufactured, would save all the labour and expense so wasted in the carriage of the materials, and would consequently be enabled to sell their articles cheaper than the native manufacturers. The same illustration would apply to an attempt to grow in hot-houses, and by artificial means, the fruit and spices of the Indian soil. In either case so much time and labour would be wasted, that it is certain the attempt would never be seriously made. We perceive that different nations possessing various soils,

temperatures and native products, must of necessity be dependent on each other for their comforts, conveniences, and luxuries. We see that it is the labour employed in raising and manufacturing the native products in which each country abounds, which enables its inhabitants to procure all the different foreign commodities they can desire.

It is certain then, that when any nation possesses an article not the produce of its own soil, there must have been an exchange of products. No nation when left freely to choose will employ its time and talent in attempting to produce, at a great loss, all the articles it consumes, while it neglects the cultivation of those things it can produce with ease, if they can be profitably exchanged for the articles wanted. In short, we see that there is a powerful inducement given by nature to an interchange, and that it must be labour that is exchanged in all cases, though that labour may be at various places exerted in the growing of fruits and vegetables,—in the cultivation of corn, rice, or tobacco,—in the rearing of silk, wool, or cotton,—or in the manufacturing the various metallic ores into the thousand varied forms desired by convenience or fashion. In whatever form it may be, still it is labour that is exchanged. It is not those countries most rich in native productions, but those in which the industry and skill of the inhabitants are most profitably exerted, that are the richest and best able to enjoy the comforts and conveniences of life. A country might be blessed with a rich and fertile soil, and a general temperature capable of ripening the choicest fruits and vegetables, and with valuable coals, minerals, &c., and yet from a tyrannical government not affording security to property, or from their own idleness, the people might be wretched and miserable, and the bounties which nature had showered on their heads, might be useless. In another state where the inhabitants had to struggle against a barren soil and an unfavourable climate, from their skill and industry being profitably and usefully exerted, they might be enjoying wealth and abundance. Many instances might be given of the truth of this; it may, however, be sufficient to notice Holland, where the natives by their industry have raised themselves to a state of wealth and abundance in spite of an unpropitious country and climate; and India, where the natives are pining in the most abject state of wretchedness, though possessed of one of the finest and most fruitful countries in the world. It is labour then, the proper and beneficial direction of the skill and talent of a nation, which alone can enable its inhabitants to procure the conveniences and elegancies of life, and to gratify all the wants and desires of man. Labour employed in India in growing rice, sugar, and spices, enables the Indian to exchange these things for the cutlery, hardware, woollens, and other manufactured goods of Britain; and labour employed in England in manufacturing the various metallic ores in which this country abounds, and in weaving and printing the raw cottons and woollens, enables the Englishman to procure

the sugar, tea, spice, silk, rice, and other products, of the eastern world.

If then labour, and labour only be the means of purchasing any foreign commodity, why do we regret the increasing industry and talent of other nations? Surely if the native produce of foreign countries be the only means of payment for British manufactured goods, the more the labour and ingenuity of those countries are exerted to increase their native productions, the greater will be their demand for the articles in which we trade.

The apprehension of danger arising to the trade of England from the increasing skill of foreigners, can only be a rational fear on the supposition that the demand for the different articles in which the trade of Britain consists has already attained its height. The dread of the evils resulting from the establishment of manufactures abroad, can only be just when it is proved that England has been neglected by nature. There can be no danger of foreign states becoming our rivals in those articles which nature has decided shall be the produce of our own country.

We find the Indian possessing his spices, the French and Spaniards their grapes and other fruits, the Chinese the tea-plant with various drugs and silks, and the natives of many other nations some product peculiar to their country and climate; now if it can be shewn that nature, while she has thus lavishly conferred benefits on other nations, has neglected the British isles, then indeed we should have reason to dread competition; but if on the contrary we find the soil of our country rich and fruitful, the climate temperate and healthful, and the bowels of the earth teeming with treasure, then we may laugh at our idle fears, and instead of viewing with jealousy the improvement of our neighbours, we may rejoice at their success. Instead of watching that success like envious rivals, let us act a more generous part,—look upon them as children of the same great family, and rejoice that nature has given an abundance for all.

As it is only the increasing industry of other states that can enable them to purchase more largely of our goods, the more that labour is exerted the greater of course will be our commerce. In the greater number of instances, this increase of skill and industry would not make them in the smallest degree our rivals. Nature has pointed out too plainly to be misunderstood, the proper objects for labour to be exerted on, and by her co-operation she renders industry properly employed too valuable to admit of any thing giving it a wrong direction. Thus as before stated, there is no probability of the inhabitants of England attempting to rival the Indian and the Chinese in the growth of sugars and spices, neither is there any possibility of the inhabitants of those countries attempting to compete with the inhabitants of England in the manufacture of the hardware, cutlery, or other metallic goods. The loss of time and the inferiority of the articles themselves would be

sufficient to deter any but idiots from a second attempt; while the direction of their industry to raise, cultivate, or manufacture the native product in which their own country abounds, or for the manufacture of which, they possessed some peculiar advantage, would abundantly and easily supply the means of exchange for the produce of other nations to the extent desired.

By the increasing skill of foreign nations and the introduction of principles recognizing perfect freedom in trade and commerce, it is undoubtedly true, that injury will, in course of time, be suffered by those particular trades which have no natural connection with the peculiar advantages of the country, but owe their prosperity entirely to monopoly and protection. If, however, the total amount of commerce is increased by the operation of the same principles, it will certainly be a natural gain. These trades, which in process of time, might be injured, are few, and form no essential part of British commerce. This I think is clearly proved by the great increase of our foreign commerce where no protection can be afforded from competition, and which has been so general in all trades, that the exceptions are unnoticed and unknown. Besides, in all such trades, there is a misdirection of the national talent, an unprofitable employment of the energies of the people.

For instance, if we suppose that it requires in England, the labour of ten thousand men to make one million yards of lace, and if this number of men, by employing their labour in manufacturing other articles which they can manufacture with much greater advantage, are enabled to produce as many of the other articles as will exchange with French merchants, for two million yards of lace, it is surely advantageous to us to purchase lace from France. All that is desirable in such cases is, that the changes should be sufficiently gradual to allow the capital and labour invested in these trades to find other employ.

It is, however, the general increase of commerce which is of advantage to the nation, and this may increase, even though foreign states should introduce the manufacture of some articles which have long been confined to Britain. To give an instance, let us suppose that the people of France produced a certain amount of articles yearly. We will suppose that two thirds of them are consumed at home, and the remaining one third is given in exchange for the produce of other nations. Now would it be for the benefit of those nations with whom the French traded, that they should, by reason of ignorance and idleness produce less than before? Or would it not on the contrary be advantageous to them that the people of France should, by increasing industry and skill, double the quantity they have before produced? Let us take the total produce at the stated time at thirty millions, then as one third was exchanged, the foreign trade of France would be ten millions. But if from inability or any cause, the French produced only fifteen millions, then the foreign trade would amount to only five millions. If on the con-

trary, the total produce be doubled to sixty millions, then the foreign trade would be twenty millions instead of ten, as at first stated, before such increase of skill and industry among them.

This increase would more than make amends for any partial decline, should such decline be the consequence of the change. But in the very trades themselves, a greater demand may have existed, notwithstanding the introduction of the manufacture of them abroad. Thus, if at one period, the people of France could afford to purchase two million yards of cotton, and by reason of their increasing industry and wealth, they were able at another to purchase two million yards, even should they manufacture five hundred thousand yards of it themselves, the demand for British cotton would have increased from one to one and a half million. This latter supposition is by no means an improbable one, for we find many branches of commerce flourishing and attaining the greatest importance in countries which do not seem to possess any very superior natural advantages for their establishment. This success is in consequence of the superior skill of the inhabitants, and the great capital invested in these pursuits.

There being no natural disadvantage, the establishment of these branches of commerce, would at first be induced, by the superior skill of the people, and by degrees, the continual attention paid to render perfect every part of the manufacture, the continued improvement of the workmen, and the great capital employed, would give so many advantages to the manufacturers, that they would far surpass any rivals in excellence and cheapness, and be as secure from competition for a very long time, as though they possessed some peculiar natural advantage which fixed the trade to their own country.

Some trades that are called the staple trades of England appear to be in the situation above described, and to owe their present flourishing condition to the superior skill of the inhabitants, the great capital employed in them, and the extensive use of machinery, quite as much as any natural connection with the soil, or the products of the country. However in such cases where other things are equal, these acquired advantages are a sufficient protection; for if two countries enter into a commercial competition, and are equally situated as to natural advantages, the one which possesses the acquired ones of superior skill, capital and connection, will be sure to maintain its pre-eminence. Numerous instances occur in the commercial history of Europe, of trades being for a long time peculiar to some particular country. Holland maintained a monopoly of the trade in woollens for several hundred years. The silk trade was almost as long confined to France, and it is certain that these nations would have longer maintained their superiority if their despotic governments, had not driven away their industrious subjects by tyrannical and oppressive laws.

So that should some of the trades which are now almost confined to Britain, be injured by rival manufacturers, still if we

maintain the ascendancy in them, even for one hundred years, and find the total amount of our commerce increasing, we have no great cause for alarm. The general tendency of commerce is to increase when freed from arbitrary and impolitic restrictions, and left to its own resources. The changes which of necessity must be effected, we may safely leave to events to determine, feeling certain at the same time, that these changes will not be so rapid as to be injurious, and that the increase of trade will supply new means for the employment of British labour, much faster than foreign competition decreases any existing ones.*

It may be urged by objectors, this is all theory,—all a speculation of what ought to follow from the operation of certain principles; but we know that foreign competition is now injuring us, and we care nothing for theory in opposition to facts. There has of late existed a disposition to view theoretical reasoning with very great distrust. However unwise we may deem this feeling, it would certainly be desirable in all cases to prove, as far as may be, the correctness of any principle laid down by an appeal to well-known facts. We will endeavour to do so in this case, and shall be contented to rely on their decision.

When the nations of the world were rude and barbarous, and were contented with satisfying the animal wants of nature, little intercourse took place between them, and they had no means of purchasing the various products of each other. When they became more civilized and manifested a taste for richer food, better clothing, and more convenient and elegant habitations, then their intercourse with each other increased. Now that they are become luxurious in their tastes and habits, and refined in their manners, the national intercourse has become very extensive and general; and the demand for the productions of different parts of the world has increased, as it always must, with the increase of civilization.

In the earlier ages of European nations, the nobles were content to feed on the food their own fields could supply, and to wear the coarse products of their own country; but now the produce of Europe, India, and America, in the various shapes of wool, silk,

* There is one objection which is often raised against this view of the question, namely the weight of taxation. To examine this would require more space than could be permitted to this article, already too lengthy. We may however remark, that if the pressure of taxation rendered us unable to compete with foreigners in the great majority of articles which compose our foreign commerce, then we should lose it, and all the inducement to the success of the home trade which arises from the importation of foreign commodities; for we could have no means of purchasing these articles unless we sold our own to procure them. This, however, is not the case; we are fully able to compete with foreigners generally, as the great increase of our foreign trade fully proves. If this inability be confined to a few trades, then the reasoning before used will apply and shew that our capital and skill is unprofitably exerted in these pursuits. If a particular trade struggles against natural disadvantages, we may be certain that restrictive laws will never give it prosperity, while they may and usually do, injure commerce generally.

cotton, sugar, tea, coffee, spice, &c. &c. are united in the clothing and daily food of the poorest labourer. To enable the people of Europe to procure these luxuries, they must have exerted a greater degree of skill and industry to provide themselves with the means of exchange; and of course their commerce must have increased in the same degree. A taste for the manufactured goods of Europe must have been diffused through the populous nations of the east, and the desire of possessing them must have stimulated their natives to increased exertion to produce the spices, fruits, &c. in greater abundance, so as to have a residue, after satisfying their own wants, to purchase these articles with.

During this time, whilst all other nations were bestirring themselves, exerting greater industry, and acquiring greater skill, the foreign commerce of England has greatly increased.

Previous to 1697, there was no account kept of the exports and imports of England. From the number of merchant-ships employed, the amount of the customs, and occasionally the contents of a stray state-paper, the commerce of England appears to have been very small before that time, and to have been gradually, though slowly increasing between 1650 and 1700. In 1697, the exports only amounted to £3,520,000. It is, however, between 1700 and 1800, that the greatest change has been effected in society. In this century, almost all European nations have made very great advances in commercial knowledge and ingenuity, and by referring to official tables, we shall find a corresponding increase in British commerce. The following we have copied from the accounts published at various periods, to shew the increase in the last century:

Date of Year.	Total Exports from Great Britain.	Date of Year.	Total Exports from Great Britain.
1700	7,300,000	1770	15,900,000
1710	6,600,000	1780	13,500,000
1720	7,900,000	1790	20,100,000
1730	11,900,000	1800	38,100,000
1740	8,800,000	1810	45,800,000
1750	15,100,000	1816	51,200,000
1760	16,600,000	1827	61,000,000

The colonial produce is included in this scale. It should be noticed that the increase since 1800 has been almost entirely in *British manufactures* and produce.

It will appear from the above table, that the ratio of increase since 1790 has very far exceeded that of any other equal period, yet during this time the loudest complaints have been heard of foreign competition. The burden of these complaints generally, is the establishment of manufactories for the working of wool, cotton, &c. &c. in the United States of America, France, Germany, and the Netherlands; yet, by a reference to a table just published by Mr. Irving, Inspector of the Exports and Imports of Great Britain, it will be seen that the total exports from Great Britain to these

four countries in the year which ended Jan. 5, 1827, amounted to £20,154,000, being something more than the whole foreign commerce in 1790.

These facts, we think, exhibit a sufficient proof that theory and practice in this case go hand in hand, and shew the absurdity of predicting injury to Britain, from the increasing commercial prosperity of other nations.

While writing on this subject, it would be an act of injustice to Mr. Huskisson, the greatest commercial statesman this country ever produced, not to express, however feebly, an entire approbation of his zealous endeavours to encourage British manufactures by lowering the duties on raw produce, and by removing every injurious monopoly or restriction that impedes their growth; and of his generous attempt to place English commerce on the only secure basis, that of a national superiority maintained solely by her merchants and manufacturers, without either need or aid of legislative protection.

Giles

TO A FADED FLOWER ON A LADY'S BOSOM.

O what an envied fate is thine!
 In place so fair and sweet,
 His death who would not meet,
 And there his ling'ring breath resign?

Ah! happy flower—how blest thy day!
 On her pure, spotless breast,
 Thou mak'st thy halcyon nest,
 Then gently breath'st thy life away.

O that such resting place were mine,
 Though but for one brief hour;
 And there, pale drooping flower,
 To meet a death embalm'd like thine!

M.

MENTAL CONTRARIETIES.

HARRY SPARKLE.

"Oh you shall see him laugh till his face is like a wet cloak ill laid up!"
 SHAKESPEARE.

It is a common saying, that "the age of chivalry is past," and I apprehend we may now say, with equal truth, the age of jocularity is past. With respect to the former, that those times of barbarous heroism are gone by, I feel pleased rather than otherwise; for though I always took infinite pleasure in reading of the marvellous doings of Sir Tristram or Sir Hugh, whether they might be engaged in "the tug of war," or in "colloquy sublime" with their lady-love, still I never "rained tears of lamentation," because I was excluded

the delights of a chevy-chace hunting party, or in talking blank-verse to some dignified heroine, who probably rejects her suitor because he has not regularly "kill'd a man a week" since the age of discretion. But that the age of wit, uncontaminated with pique or personality, is to be spoken of in the perfect tense of the indicative mood, I certainly very much regret. We had used occasionally in "trotting along the road" to come in contact with the man whose sunshiny mind was in a perpetual state of waggish effervescence—who could let fly the shafts of wit unvenomed—who could be witty, "and yet merciful;" but I ask, where is he? Can you find him in these *per contra* times? No!

" As soon
Seek roses in December—ice in June;
Hope constancy in wind, or corn in chaff;
Believe a woman, or an epitaph."

He has past away. All the brows of 1828 are as furrowed as a Devonshire lane; the milk of human kindness has turned sour; every face seems "a complete table for discounting bills of exchange for any number of days, at any rate per cent." The smiles of men have said to the world with Orlando, in *As you like it*, "Adieu, Monsieur Melancholy," and have made their exit, tired of a residence so dull and damp as the cadaverous face of mankind.

Of this gone-by description of men was my dear friend, Harry Sparkle. His mind ever in witty scintillation, and his heart overflowing with generosity, he was looked upon as the sun of the sphere in which he shone, imparting his genial rays of good humour and playful nonsense to all who knew him. That sun has set, and with it seems to have departed the only remaining beam of unadulterated waggishness; for I had long looked upon Harry as the last of his race. He and I were "inseparables," and many a malicious quirk our eternal "togetherness" brought upon us; for, if by chance I was discovered walking in the street without Sparkle hanging on my arm, some one would slyly ask, "whether Pollux was unwell?" or, "why my wife was not with me?" in short, we were looked upon as an edition of Beaumont and Fletcher.

Poor Harry! he never considered any thing too much for a joke, but oft have I known the time when a joke had been nearly *too much* for him. I have seen him in actual convulsions at a "nice hit," and have many times feared he would be launched into eternity by a mere pun! but alas! no one commiserated his plight, for it was a dilemma he was too frequently in the habit of placing his fellows in.

I wish I could give my readers a sketch of Sparkle in the president's chair, in the Will o' the Wisp, in the village of S——; his eyes shining with that effulgent lustre which almost hurts those of another person's to look on them! his laughter-swelling sides in a state of alternate expansion and contraction; his "flashes of merriment" curling the mouths of all around. But I cannot—I can only

say, that the sheen of Sol himself could not bear any comparison in the estimation of the members of our society to that of Harry's,

"With his pipe in one hand, and his glass in the other."

Our meetings at the Will o' the Wisp were held once a fortnight, and though we never pretended to even an assimilation to the Beef-steak, or Brookes', still there was a kind of ethereal cheerfulness pervaded our "confraternities," which seemed to aid a dilatability of the intellectual region, and the softening of the flinty ruggedness which the heart of man is so disposed to assume, unless frequently submitted to the charms of good fellowship.

We might have called our society "select" had it not been for the surreptitious introduction of one Mr. (thank heaven there was *but* one!) Lawrence M'Grovel, a Scotchman, who was one of that sort of men who, according to Fielding, "nature makes up in too great a hurry, and forgets to put any brains in their heads;" and to this truth I may not perhaps unwarrantably annex an observation of my own, namely, that the pockets of such men are generally pretty well filled by the fickle goddess, Goodluck, perhaps as a compensation for the unfurnished state of their upper story. Various schemes were concocted amongst us whereby we might effect a peaceable ejection of this interloper, for he seemed a most perverse exception to the sociable character of our club. Sparkle said of him, "that he was as distant as *Georgium Sidus*, and as *cool* as *Spitsbergen*." Money was all he thought of, spoke of, and dreamt of; and he had a most dexterous method of converting all topics to this his main object. If a political subject were started, in about five minutes he would get you into the Exchequer, or introduce you to the Chairman of the Finance Committee. Should a long standing fiction be thrown upon the carpet, he would *rattle* Fortunatus's purse in your ears. We could, however, think of no means of expulsion but what was in some degree "against the peace of our Lord the King, his crown, and dignity." Sparkle, however, (and I believe this is the only instance on record of his wilfully offending any man) contrived to *shagreen* him off by means the most simple imaginable. He did not have recourse to a complicated scheme, à la Sheridan, but the "notice to quit" was conveyed in a mere superscription of a letter addressed to this votary of Plutus. It was as follows:—"Mr. £. M'Grovel." This *gilt-toy* never appeared among us again.

Oh! could but the reader have heard a few of the coruscating flashes of Sparkle when about half loaded with "rose water!" Ideas and "thick coming fancies" passing through his mind in the most brilliant succession, like to some grand ceremonial march, or to the motley procession in a pantomime. How all the risible nerves were called into active service when Harry was literally "running over" with wit, and jokes kept dropping from his lips as fast as any one could *pick them up*! I have seen him in this state of beatification. I remember when one of the constituents of our club (Mr.

Satellite) who was wrapt up in astronomical pursuits, and clearly proved that what we vulgarly call the tail of a comet, is caused by some aerial giants *squeezing orange-peel* in the face of burning constellations. I remember, I say, when this individual was *swimming* in glory in the milky way, and *eclipsing* every thing that had hitherto been said on the subject, Sparkle suddenly checked him in his *orbit* by saying, "Pshaw! neither you Satellite, nor even Dr. Herschel himself, can talk me out of an opinion which I imbibed in my youth on this subject, which is, that——— astronomy is all—moonshine!" Neither shall I readily forget his reply to a certain chimerical speculatist, who was representing to Sparkle the facility of constructing an artificial echo-ing apparatus in his orchard, and was learnedly expounding a new theory of acoustics which he had discovered well adapted for the purpose. "Nonsense, nonsense," said Harry, "depend upon it, it will never *answer*."

Alas! poor Harry, joking was his "whistle," and it was one he thought he could not purchase at too high a price.

Yet Sparkle was not of that *genus* of jokers who spend a considerable time in propitiating circumstances for the developing a single idea—who lay such a concatenation of artificial incidents to aid in bringing about a good thing, that it seldom appears in less time than "seventy-five days after date"—who give their whole household instructions for the introduction of a solitary pun, and the ultimate success of whose schemes depends perchance on about fifty "buts," and as many "ifs."—No; Harry's jokes as soon as created in

"The gay recess of wisdom and of wit,"

were turned out of the same to make room for others. They might not (in these charlatanical times) be inaptly called "instantaneous lights," or "Sparkle's revivifying *drops*." But a truce; how can I do justice to him. How can I shew him up "in the habit as he lived;" 'tis true, I have a lively representation of him in my mind, and *there* it seems determined to remain; "for the soul of me" I cannot get it on to my *paper*. Even now I fancy I hear his spirit cry

"I pray you do not *mock* me fellow-student!"

I will leave him saying, when it was heard in S—— that Harry Sparkle was gone to the shades, many of his friends shrewdly suspected he was sent there partly by getting too much in the *sunshine*.

MERCUTIO.

Canning

TO PLEASURE.

OH, Pleasure! whither dost thou rove?
 On mountain, cliff, and verdant plain,
 Near gushing rill and shady grove,
 I've stay'd to hear thy syren strain.

At early dawn, when, soaring high,
 The heaven-bound songster tempts the blue;
 At dewy eve, along the sky,
 I've sought thee in each twilight hue.

From the bold promontory's height
 I've look'd upon the rushing surge,
 And watch'd the sea-bird in its flight,
 And listen'd to the ocean-dirge.

But still, upon thy restless wing
 I ask'd thee of each playful breeze,
 That usher'd in the beauteous spring,
 And flush'd with hope the budding trees.

Still, gliding from my fond embrace,
 Though spring or summer cheer the eye,
 I sought thee mid the busy race
 Of man, but still thou wast not nigh.

Ambition lur'd me to her steeps,
 Where glory builds her eagle-nest;
 But he who gains that summit weeps
 To find that glory is not rest.

Still, still, enamour'd of thy charms,
 I sought thee in the lap of ease:
 Rush'd madly to the syren's arms,
 Till pleasure lost the power to please.

Say, then, sweet charmer, if nor spring,
 Nor gushing rill, nor shady grove,
 Nor busy haunts thy presence bring,
 Oh! whither, whither, dost thou rove?

"Think not, vain man, 'tis mine to flee
 Where wood-nymphs haunt the sacred stream;
 That, rippling, laves the moss-grown tree,
 Whose leaves exclude the sultry beam.

'Tis mine to scale the mountain's brow,
 To float upon the downy breeze;
 Recline beneath the shady bough,
 Where sportive squirrels leap the trees.

'Tis mine to hang the curly wave,
 And deck my hair with weed and shell;
 To pierce the deepest ocean-cave,
 Where mermaids sing and tritons dwell.

But think not in the sea or wind,
 Or shady forest I reside:
 My dwelling is the immortal mind,
 Forth on whose holiest beams I ride.

With virtuous souls I walk the plain,
And look upon the starry night,
Explore the wonders of the main,
And catch the beams of early light.

With cheerful industry I live,
But shun the sensual and the vain;
The pleasures it is mine to give
Are draughts of bliss, unmixt with pain.

—How beautiful their feet, who bless
With mercy's banner, wide unfurl'd,
The widow and the fatherless,
And keep unspotted from the world!

With such, serenely, I'm resign'd
To tread the bright or thorny road:
If then thou would'st my presence find—
Live near, walk humbly with thy God!"

From Herculanum and other Poems, by C. ROOM.

CORRESPONDENCE.

POSTSCRIPT TO THE ARTICLE ON PHRENOLOGY,
IN OUR LAST NUMBER.

ALTHOUGH that flimsy tissue of fraud, misrepresentation, and fancy, designated Phrenology, might safely be trusted to its own inherent frailty for a speedy dissolution, still those who utterly nauseate such erudities, must be excused for endeavouring to expedite its inevitable fate by the various weapons of argument, authority, and sarcasm, which truth and justice have placed in their hands. For the information of those, accordingly, who respect the high authority of that truly great man Dugald Stewart, the following observations are extracted from his very recently published work on the Moral and Active Powers of Man; and it will appear how strikingly they confirm the speculations upon this subject, contained in the last number of our Magazine.

"The same action may proceed from very different, and even opposite motives in the case of two individuals, and even in the same individual on different occasions; or an action which in one man proceeds from a single motive, may, in another, proceed from a number of motives conspiring together, and modifying each others effects.

"Our inquiries on this subject must be conducted in one of two ways, either by studying the characters of other men, or by studying our own. In the former way, we may undoubtedly collect many useful hints, and many facts to confirm, or to limit our conclusions; but the conjectures we form concerning the motives of others, are liable to so much uncertainty, that it is chiefly by attending to what passes in our own minds, that we can reasonably hope to ascertain the general laws of our constitution, as active and moral beings."

**
C. Redfern

REPLY TO THE PAPER ON PHRENOLOGY IN OUR LAST NUMBER.

To the Editor of the Birmingham Magazine.

“When dunces call us fools without proving us to be so, our best retort is to prove them fools without condescending to call them so.”—**LACON.**

SIR,—IN the last number of your Magazine, I find a communication on phrenology, and after an attentive perusal, it appears to me that the arguments it contains may be successfully combatted. Your correspondent commences by stating that the literary aspect of the present age is characterized by the prevalence of common sense, *even* in the highest departments of reasoning and philosophy. I am truly rejoiced to hear this, although it must be feared that your correspondent would not be a very happy illustration of the first part of the assertion, and his own reasoning will, I think, go far to prove that there is at least one exception to the second.

It is not my intention to enter into an inquiry of the comparative merits of the literary men of the past and present ages; the former did much to entitle them to our admiration, and the latter are not entirely free from foibles, and we shall do well to take advantage of what is valuable, from whichever we may have received it, and consign to oblivion that which will not bear the test of examination.

Your correspondent observes, that “it is surely an objection fatal to phrenology, that any one of the various and blended emotions by which the mind of man is liable to be agitated, may give rise to *any* conceivable action or train of actions,” and from this he concludes that “merely from actions it is impossible to judge of the motives or emotions, or whence they may have sprung.” Upon this assertion are founded the objections, which the author brings forward against phrenology, and this must be admitted as true, before any one of the reasonings which follow will bear upon the question; but can we for a moment entertain such a conviction? Who will assert, that from a feeling of gratitude a man might be prompted to murder his benefactor? or that all the crimes and cruelties of a Nero, a Domitian, or of any other tyrant that has disgraced human nature, have sprung from the same impulses which prompted the noblest actions that history has recorded? Little need be said of such an objection; its fallacy I think will be self-evident to every person of common sense. This is absolutely begging the question. The process of reasoning, says he, pursued by the phrenologists, is founded upon a different assumption; and I perfectly agree with him: for had it been founded upon such an assumption, phrenology instead of rapidly advancing into notice, and steadily gaining supporters among some of the most enlightened men of the age, would long ere this have sunk into a “well-merited oblivion.”

The reader's attention is then called to the case of the unfortunate Irishman Ford, who murdered Mr. Perry of this town. The history of this case he has very incorrectly given; but as there is enough of it true for my present purpose, I need not trouble you with the correct version. Your correspondent asserts, the man *murdered* Mr. Perry *in order* that he might *rob the till*; consequently he admits both the crime and the motive which led to it, and refutes his own assertion, that it is impossible merely from actions to judge of the motives which led to them.

“The phrenological enthusiast,” continues your correspondent, “believing his doctrine to be ‘true as holy writ,’ immediately sets to work to discover the organ of destructiveness, and with a mind under the influence of a strong desire, and a warm imagination, it would be strange indeed if he could not at length point out the requisite organ in most portentous magnitude. But even admitting it to be found without trickery or deception, does this conjunction necessarily prove the destructiveness of the man's disposition?” Now I would ask, what proof have we that the persons who have examined this head were under the influence of a strong desire and a warm imagination? None whatever; on the contrary, it is more probable that this skull has passed under the inspection of persons who were quite as cold, as sceptical, and influenced by as strong a desire

to come to an opposite conclusion as your correspondent; but admitting that the phrenologist was an enthusiast, does this alter the form of the skull in question? If your correspondent had produced some proof that the skull had undergone examination, and that according to the system of phrenology no organ of destructiveness was found to exist, I admit that it would have gone far to falsify the opinions of phrenologists upon this point; but no proof of this kind is produced, and therefore I think this objection may also be dismissed. Admitting the organ to be found, it is one fact in favour of phrenology, that the organ and propensity should have existed in the same individual. The train of suppositions which follow remind me so strongly of the reflections of Hamlet upon the skull, (when under the influence of what Mr. Farren calls a mental twist), that I cannot help thinking he must have intended it for a parody. I mean when he says, "this *might* be my Lord Such-a-one who praised my Lord Such-a-one's horse, when he meant to beg it," and asks Horatio if it *might* not be possible to "trace the noble dust of Alexander till he found it stopping a bung-hole," and then exclaims—

"Imperial Cæsar dead and turn'd to clay,
Might stop a hole to keep the wind away."

What *may be*, *may not be*, therefore to answer such interrogatories would be fighting with shadows.

I shall now pass to the assertion, that the powerful influence of education presents an insuperable obstacle to the discovery of original capabilities. How then are we to account for the extraordinary musical talents so early displayed by the infant Lyra, and Master Burke, or that of calculation by Messrs. Bidder and Noakes previously to the influence of education; many more cases might be cited, but I trust these are sufficient to refute this proposition. "Helvetius and many other French philosophers of the last century," observes your correspondent, were of opinion, that "education was all-powerful, and natural disposition nothing; here, however, they carried a doctrine which is true in a great measure to the confines of falsehood." Now this doctrine may be true or it may not. I confess I cannot comprehend what is *meant* by the confines of falsehood, unless it be that our author could wish us to believe, that falsehood forms the climax of truth. In introducing the quotation from Dr. Thomas Brown, he seems to confound the dispositions and powers of the mind with those accidental services which frequently determine the particular profession or calling in which they are engaged. It is true that a man eminently qualified by nature for a distinguished dignity of the church might become an eminent physician, or a celebrated painter; as he might equally possess a capacity for both pursuits. Your correspondent seems here to consider education as a primitive faculty of the mind, and not the agent by which the mental faculties are exercised. Education does not create the powers of the mind more than a gardener creates the plants and flowers which he improves by cultivation. That particular inclinations of the mind frequently prove sufficient to shake off the trammels of education, we need not travel out of our own country to witness. Shakspeare was a horse-keeper, Burns a ploughman, Gifford a shoemaker, Bloomfield a peasant, Clare a tailor, and many more instances might be cited; but I presume these are sufficient. In short, did education really possess the power your correspondent ascribes to it, it would only be necessary to establish schools and universities, with competent teachers to make all men of equal industry, equally learned and acute in any branch of knowledge. Dr. Brown admits the original powers of the mind to as great an extent as the phrenologists do; he does not affirm, as your correspondent does, that genius is the result of accident and education, but that "much of its secondary direction depends upon them; as for instance, if there had been no war, the Duke of Wellington would not have been a great commander; without education and a situation in the legislature, Mr. Caning would not have shewn himself a brilliant statesman; nor would Lord Tenterden, had he been made a bishop, have distinguished himself as an able Lord Chief Justice.

We now come to the startling proposition, "that vanity or the love of approbation, if either formed the groundwork of a character, might, by stimulating faculties not naturally powerful, produce a poet, a warrior, or a statesman;" and this is introduced as an axiom that cannot be doubted; judging from the deter-

mination your correspondent has come to from the consideration of his motto, I presume that vanity does form the groundwork of his character; and I cannot consider this position as established until I see him stand forth in "most portentous magnitude" as a "poet, a warrior, or a statesman," of such transcendent brilliancy as to divert our attention from the foundation from whence it arose; and find our astonished eyes gratified by the sight of—"Such order from confusion sprung."

The next assertion of your correspondent is, that the mental apparatus with which the phrenologists have furnished us, is evidently the work of their own hands, and not that of the Supreme Creator of *all* things; accordingly, we find that this apparatus is sometimes clumsy from its excess, at other times inefficient from its scantiness. I have before observed, that phrenologists do not *make* the faculties of the mind, and I may now add, that they do not *distribute* them. That they are unequally distributed must be evident to every one who has paid the least attention to the subject, and doubtless the arrangement is agreeable to some wise purpose; but what that is, it is not the business of phrenologists to enquire; he takes the fact as he finds it, and draws his conclusions accordingly. If your correspondent suffers from this unequal distribution of faculties, it must be from his not applying those entrusted to him in a proper manner; therefore, if he finds himself out of his place in writing about phrenology, he had better turn his attention to something that he has power to compass, and not accuse the phrenologist of clumsiness in making or directing *his* mental apparatus.

The last proposition which I have to dispose of is this: had phrenologists fairly followed out their own doctrines to their legitimate extent, they must have discovered that such an organ as *firmness* could not by possibility exist. The phrenologists say that such an organ *does* exist; by what principle of legitimate following out they could discover that it *does not*, I have yet to learn; but, says he, "the organ of firmness cannot exist, because the faculty itself does not exist. Firmness of conduct, (for it is no quality of the mind), says he, "can arise from no other cause than the excess of one passion or class of passions above some other conflicting passions or class of passions." If firmness of conduct does not proceed from some quality of the mind, from whence does it arise? Why should that form an exception to other estates of conduct, as for instance, respectful, benevolent, or affectionate conduct? Had he followed out his doctrine of conflicting passions to their legitimate extent, he must have discovered this, or he must have admitted that the passions are not qualities of the mind; if the latter, I need say no more on the subject.

Your correspondent goes on to say, that "if a man were animated in an equal degree by the two passions of avarice and love of approbation, his conduct would *necessarily* be highly vacillating;" but this by no means follows as a matter of necessity, it would depend upon his idea of the class of persons whose approbation he was anxious to gain; vanity is commonly the offspring of love of approbation, and the desire to be thought rich is one of its most fruitful sources. Had Othello been a *real* instead of an imaginary character, he would have exhibited a remarkable instance of the quality of firmness. We find him by turns the victim of love, jealousy, revenge, and a thirst for military glory; but his firmness never forsakes him; it is true it is modified by conflicting passions; but what quality of the mind is not? Surely it will not be denied, that his love was a primitive passion, because his jealousy induced him to destroy the object of it, yet when his duty in a trying emergency required the sacrifice, his firmness was invincible, and he consented to leave his wife almost ere he was privileged to call her so—her of whom he exclaimed, "If heaven had made him such another world, of one entire and perfect crysolite, he'd not have sold her for't;" and when goaded on by jealousy to destroy her, his love for her returned upon him with all its pristine force, her beauty still retained its lustre, and was still animated by the same heart that had sympathised with "the dangers he had passed;" and the same tongue which gave vent to its emotion, then pleaded for her existence; but his firmness carried him through the trying ordeal, and he accomplished the destruction of that life in which his own was centered.—Thus far, Mr. Editor, have I replied to the objections urged by your correspondent; whether or not they have been removed, I must leave you and your readers to determine.

Danks

MR. B. COOK ON MEDALS.

MR. EDITOR,—It has been a matter of surprise and inquiry, how it has happened that so many statues, coins, medals, and other rare works of art, have been preserved in so perfect a state through so many ages, when earthquakes and violent convulsions of nature have swept away and destroyed cities, depopulated countries, and involved in ruin so many portions of the world, while war has desolated the earth, and humbled with the dust so many millions of men, destroying in its progress flourishing cities, and involving in ruin kingdoms and empires, overturning thrones, and trampling in the dust sceptres, diadems, and dynasties; yet, during all this confusion and ruin, these memorials of the past remain, to shew the progress of science and art in those ages that have past away for ever. It may, perhaps, amuse some of your readers to endeavour to account for it; and I would first observe, that in the best times of Greece, there were many beautiful and extensive collections of statues, pictures, and other works of art and antiquity, which were preserved with great care by many scientific and wealthy individuals who patronized the art; besides those collections which were purchased by, and selected for, the government, and considered the property of the public. These latter collections were preserved in the temples of the gods, and considered as sacred. The Romans, imitating the customs of the Greeks, formed collections of works of art and antiquity also. *Strabo* remarks, that in the temple of *Juno*, in the Isle of Samos, there was a fine collection of ancient paintings and statues, which were considered as invaluable from their great antiquity. But Anthony, when Triumvir, carried away many of them from this beautiful temple to Rome, where they remained until *Augustus* ascended the Imperial Throne, when he restored these precious memorials of the ability and genius of past ages, to their original places. *Nero*, when in the plenitude of power, collected, and carried away from Greece, an immense collection of the most beautiful and valuable monuments of the arts, which were placed by *Vespasian* in the Temple of Peace. It was in this splendid temple that was deposited a library of books, collected with the greatest care, on all subjects, and from all nations, the whole of which perished when this magnificent edifice was consumed by fire towards the end of the reign of *Commodus*, 191 years after Christ. This was the greatest loss the world ever sustained; a loss which science and art has ever since deplored; a loss which blotted out of the volumes of time the history of man, and the records of his great mind. It was a custom among the ancients to make collections of tripods, pateras, and vases, of every sort, but especially of small statues in bronze, such as that of *Augustus* when an infant, on the base of which we read the name of *Thurinus*, which name this prince was first called by. This beautiful statue was in the possession of *Suetonius*, who presented it to the Emperor *Nerva*, who placed it among those which he worshipped in his private chamber. These statues were called by the Romans *cubiculares*, or statues for the chamber. These little figures were also commonly deposited in the *Laraires*, or domestic chapels, such as that which *Alexander Severus* constructed, and in which he collected together the statues of his ancestors, the portraits and statues of princes, and of those great men who excelled others in knowledge and virtue. Among these statues was placed that of *Apollonius*, and other philosophers of Greece, with those of *Jesus Christ*, *Abraham*, and *Orpheus*, which this prince worshipped, and to which daily sacrifices were offered. Thus these *Laraires* were in many instances extensive collections of statues, not only of the gods and of great men, but also of the ancestors of the collector, and which were found, not only in the palaces of princes and nobles, but in almost all the houses of the great and rich; and this in some degree may account for many of the statues that have survived the dilapidations of time. Besides, the ancients were extremely curious to obtain and preserve every thing that served to illustrate and record the progress of science and art. Thus they collected, with the greatest care, engraved stones and rings of every sort, which, in a lapse of time, became interesting, and valuable

records of the past. Thus Pompey the Great consecrated in the capitol that invaluable collection of engraved stones that once belonged to *Mithridates*, King of Pontus; and *Julius Cæsar* placed in the Temple of Venus, from whom he pretended to derive his origin, a collection of engraved stones in six cases; and his nephew, *Marcellus*, also consecrated one case in the chapel of *Apollo*, on the Palatine hill. These kind of collections were called by the ancients, *dactyliothecæ*, or treasure of rings; and we find by a law, *du Digeste*, that the custom of collecting together these antiques, and regarding them as precious and valuable effects, subsisted under the reign of *Justinian*, at the commencement of the sixth century, when this code was compiled, although at that period tyranny, despotism, and dissipation, had forced the spirit that gave birth to science and art, to take its departure from the fertile valleys of Italy, and to seek in other countries for protection and support; therefore, what was executed at this period in engraving of stones, in striking of medals and coins, exhibited not that sublime mind that animated ancient Greece and imperial Rome, but what was produced was barbarous and rude, indicating that the glory of science had departed; nevertheless, if I may be allowed the expression, it was the fashion among the wealthy and great to collect, at a great expense, engraved stones, rare works of art, and bronzed antiques of every sort, which has been another cause why so many are preserved to the present day. When *Alexander the Great* had attained to the utmost height of human ambition, he was extremely careful that the monuments, destined to represent him to posterity, should be perfect; he, therefore, by a public edict, forbade every artist from painting his likeness, except *Apelles*; every sculptor from making his statue, except *Lysippus*; and every engraver, except *Pyrgoteles*, to engrave his portraits. Yet he did not exhibit the same anxiety about his medals, which still remain, while the works of *Apelles*, *Lysippus*, and *Pyrgoteles*, which ought to have remained for ever, have long since been lost and destroyed. The medals of some of his successors, those of *Lysimachus* for example, are as perfect as the finest engravings on stones. Several authors of this age speak of collections of pictures, statues, and engraved stones, with other remains of antiquity, but they do not give us any reason to suppose that at that period there was any collection of medals or coins made, which proves that the ancients did not set that value upon medals and coins as the moderns; even *Julius Pollux*, who wrote particularly upon the money of the ancients, describes no one collection of it made; so that it appears clear they did not collect specimens of coins with that care they did other productions of the arts; and even to the present time, no great collection has been discovered. Statues, pictures, and engraved stones, appear to have been the objects of their particular research, rather than medals and coins. *Cicero*, *Atticus*, and *Varro*, collected, with extreme anxiety, the portraits of celebrated men; and *Varro* published about 700 portraits, which were chiefly copied from statues, busts, and engraved stones, that then existed, without applying to any medals for that purpose. If at any period of the world the inquiring mind could have hoped to discover any collection of this kind, it was when the cities of *Herculaneum*, *Pompeii*, and *Stabizæ*, were discovered, which had lain buried under the ashes, and burning matter thrown up by the terrible eruption of *Mount Vesuvius*, which happened in the first year of the reign of the Emperor *Titus*, and the 79th of our era. These cities for many, many ages, had been lost to the world, and forgotten by men; they were places blotted out of the book of life; they had been swept away from the records of existence, and all that they contained was covered up as in a tomb. Vineyards flourished over these once animated cities, and the palaces of the rich and great were now become splendid and silent tombs, covered over with earth, and herbage, and fruits.—Above *Herculaneum*, the soil, or rather ashes, whose surface had been rendered by culture and time productive, was in many places from 30 to 40 feet above the tops of the loftiest houses; and this dreadful catastrophe appears to have been so sudden that this vast mass of matter covered up all that had life, preserving, in numerous instances, houses, palaces, and decorations, without destruction. All was closed up and preserved in these tombs, once animated with songs of mirth, and the noise and tumult of life. All the monuments and works of art at that period which they contained remained almost perfect: but what is most astonishing, there has been found among the ruins medals, certainly struck since its

destruction. In the next century that followed this awful event, openings were made to examine this ill-fated city, and such efforts were recorded by an inscription, in which many statues carried away from this city are described, and it is supposed that these metals struck posterior to its ruin, and found there, were lost by those who laboured at that time in excavating; but the inscription erected on this occasion does not record any thing discovered but statues, and, therefore, we are left in a state of uncertainty whether any collection of coins or medals was found. It appears, from the articles of bronze which were found scattered about the streets of Herculaneum and Pompeii, with the very few skeletons that have been discovered, that the miserable inhabitants of these cities had time to save themselves, and convey away with them some of their most valuable effects, the easiest to remove. In one of the chambers in Herculaneum, was found a chest empty, and inverted upon the floor. This chest appeared to have been constructed to hold silver, or other precious articles, and it being turned over causes one to suppose that the effects it contained were emptied in great part by the owner, before he fled away for ever from his habitation. The labourers employed in the ruins of Stabizæ, disinterred three bodies, one of which was a child, and it had round its neck a necklace composed of beads of gold; the other was that of a lady that was leading the child by the hand; on her arms were bracelets of gold, and earrings of the same metal in her ears, of very considerable value, which causes one to suppose that she was a woman of rank; the third appeared to be a slave, there lay near to her a wood casket, that as soon as it came in contact with the air was reduced to powder. This casket contained vases, or small silver cups, with their saucers of a beautiful and elegant form, and most exquisitely chased and embossed. These poor unfortunates were surprised in their flight by the darkness, cinders and ashes that fell around them, and stopped them in their endeavours to escape while attempting to carry away these little valuable baubles that were found with them. It was the same with a man found in Herculaneum, whose skeleton was lying upon the landing of a stair-case which he was descending to escape the death that on all sides surrounded him. He held in his hand a purse of leather, easy to know from the impression it had made where it lay in a sort of cement, composed of water and ashes that surrounded it, and which contained the medals with which it was filled. These medals I shall mention in a future paper.

But one of the most valuable monuments of this sort, was discovered in 1739 at Herculaneum; it was a medallion of Nero in silver, weighing one ounce; its workmanship, although fine, is not equal to a gold medallion, weighing a quarter of an ounce, struck in Sicily, with the head of Augustus on one side, and Diana on the other. This prince on this medal, carries the title of Emperor for the fifteenth time; it was discovered in 1759, in a chamber of a house in Pompeii, with twelve other medals in gold. Although the medals in gold and silver, that have been discovered, are not numerous, yet there has been dug up a considerable quantity of medals in bronze, which accounts in some measure for the many medals and coins in bronze which we now possess. But what is very remarkable, there has not been found among them a single Greek medal, although it is certain that many had been struck at Herculaneum at a very early period; as there still exists one in bronze with the inscription in the earliest or *Pelagic* Greek letters. One very remarkable thing about this medal, is, that on the face of it is the head of Hercules, and on the reverse a man on horseback, very much like those on the *Runick* medals. But nothing is more astonishing, that although they were struck in this city, not one should be found among the ruins, which proves that at the time of its destruction, they were extremely rare, or that they did not longer exist there; and it is the same with respect to the painted vases, that are so often disinterred in the tombs of Campania; and yet, nevertheless, not a single fragment has been found either in Herculaneum, Pompeii, or Stabizæ. This shows, that at the epoch when Vesuvius spread desolation through Campania, it was not in the cities of this province that the painted vases were in use, any more than the Greek money; which not being in circulation, was become very rare; but in the tombs, where more anciently they had buried vases and medals of this sort, they are constantly found. It also proves, that there was more difficulty in making collections of Greek medals among the Ancients than the Moderns. I shall as I proceed,

endeavour to give some reasons for this singularity. In the meanwhile I would remark, that the consular medals are the most ancient of all that have been found in these three cities in our days. Twenty-five of these consular medals in silver, were taken out in 1739; all the others are of the times of the emperors, and those that were the most abundant, were Nero and Vespasian. The Abbe Winckelmann states, that there was not found either in Herculaneum or Pompeii, a single skeleton; and, therefore, he supposes that the inhabitants of these cities had time to escape. But this supposition has been found erroneous, as in 1756, independent of the one mentioned before, there were more than twelve others found in Herculaneum, which were soon reduced to dust when they became exposed to the air. In one of the small chambers in Pompeii, a female was found beside a small round bath, one of her arms rested on a large vase by side of which she was sitting; her attitude indicated the deepest abandonment to her fate: all the bones of this skeleton were in their places, and of the purest whiteness. In the prisons of Pompeii were found the skeletons of prisoners, the chains were corroded and mouldering away among the bones of men, once incarcerated there; which proves there was not time to open the doors, or that they were forgotten in the dreadful confusion that took place. Those that did not instantly fly, were overwhelmed, and the articles abandoned and left scattered about the street, shew that they carried away but very few moveables; and those that were carried away were those easy to remove. Thus have these once populous and splendid cities remained buried for so many centuries, with almost all that they contained. Herculaneum and Pompeii were nearly destroyed by an earthquake, that preceded by sixteen years only that vast and general destruction that buried them to all appearance for ever; so that the houses and the greatest part of the paintings discovered there, were done during this period, because Petronius, and Pliny who perished near to Stabiae during the time of the eruption, assure us that there did not exist any of the paintings of a former period, and that the art appears to have been neglected and almost lost at that time. But it was not the case with respect to sculpture, since the head of Seneca in bronze, and the statues of Nero, of Vespasian and Titus, and that of the son of *Cornelius Balbus*, which were executed about this period, prove that sculpture was much more studied than painting. Near the market-place in Herculaneum stood a vast mansion and garden, in which was a large piece of water. In this house, which appears to have been a public library, were found two thousand volumes—one thousand of them were removed to the Museum Portici. In considering the difficulty of procuring works, before the discovery of printing, this library must have been of immense value. In the gardens were found a great many statues and busts, in marble, of excellent workmanship, and which are preserved in the anti-chambers of the Palace Portici—one of them is a beautiful head of *Archimedes*; and the exquisite pavement of yellow African marble, that decorates the second chamber of the museum, was taken from one of the chambers of Herculaneum, where it had lain buried at a great depth under the ashes of Vesuvius. Among the statues in marble dug out of Herculaneum, there is a small one of *Diana*, whose hair was gilt, and the robe bordered with a broad purple band of embroidery. This marks it to be of a very ancient Greek style of sculpture. Also a figure of *Minerva*, larger than nature, in the attitude of battle, is very fine. The goddess holds her æg's upon her arm, which she extends forward as though to protect herself. These two statues are executed in that style of sculpture, anterior to the time of *Phidias* and *Polyclethus*; but these cannot be compared with the antiquity of a head in bronze found there—the hair of which is in rings, formed of threads of bronze, folded as it were one over the other, in the way employed in the antique statues of *Proserpine*, whose head is so often repeated on the medals of Syracuse. There is no doubt but that these figures were considered rare antiques, at a very early period of time, and executed about the period of the first *Olympiad*. Of all the great works of sculpture, in bronze, that have reached our time, without doubt this head is the most ancient; which, if it had not been preserved in the earth for so many ages, by the destruction of this city, would perhaps have been lost, as well as that of a young *Hercules*, and many other fine heads in bronze; but especially that beautiful statue of the bearded *Bacchus*, to which the name of *Plato* has been given, is regarded as infinitely

superior to any thing known in bronze. There is no doubt but this statue was the work of one of the greatest masters who lived in the best times of the arts in Greece. And although some of the finest remains of antiquity have been found under the mass of burning matter, which had to all appearance closed up Herculaneum for ever, consisting of statues, which must have been collected with great care, by the men of science in those days, so long gone by. Yet it is surprising that no collection of medals has been found; for those that have been discovered, appear to have belonged to individuals, and not to any public collection, although they are equally as interesting to the scholar, the man of science and the antiquarian, as statues; inasmuch as medals are themselves records of the progress of the arts, interesting to history, geography, and even the religion of nations.

I am, Sir,

Your obedient Servant,

BENJ. COOK.

ON PHRENOLOGY.

MR. EDITOR,—When you obliged me by the insertion of a few remarks on phrenology, in your number for March, I had no expectation of their producing any sensible effect on the followers of that doctrine. Wrapped up in solemn gravity, phrenologists seem insensible to the shafts of ridicule; and if their assertions be opposed by argument, such opposition is met with accusations of ignorance, and even of knavery; (vide Spurzheim, 1815) and then passed *sub silentio*. Some of these worthies now appear willing to lay claim to the privilege of regulating men's belief in matters of philosophy, with a dogmatism as absolute, and authority as universal, as ever were exercised by the popes in affairs of religion.

My former communication seems to have arrested the apathy," (vide No. 7. p. 241, for this strange expression) of the *literary republican*, who has favoured my bagatelle with his notice, and whose *apathy* may perhaps be rendered a little more apathetic by another application of the "grey goose quill." Your correspondent's profoundly common-place, and very characteristic preface, I shall leave without farther notice, feeling no inclination, however useful the discipline might be, to act either as his rhetorical or grammatical censor. When I read that my opponent had "a great dislike to reply to anonymous," &c. &c. (vide p. 244) I turned at once to the end of his paper, little expecting, after so much blowing of trumpets, that *his* name would be withheld; as, from his evident self-satisfaction, there could be no fear of any "assumption of modesty" to deter *him* from what he is pleased to call an "honest avowal." Probably he may have to congratulate himself on having been "averse to giving *his* name." The grand discovery which, with the help of Johnson's dictionary, he fancies he has made about the consequences of reasoning, being at an early period of science, substituted for observation, I abandon to him, with my full consent, to make the most of it; merely now submitting to his learned consideration, a few comments upon what he has *already* made of it. These comments may serve to shew that either he has been guilty of wilful misrepresentation, or has exhibited himself marvellously ignorant of the subject of his criticism. I will take his own words, (vide p. 244) He there states, "this writer observes that at a very early period, the most fantastic conceptions invaded the domain of facts," and this as a consequence of philosophers having substituted reasoning for observation. Now," continues this phrenologist, "if Johnson is a creditable authority, then to reason is to draw conclusions *justly* from given premises; hence *we* (the phrenologist) contend that reasoning or drawing *just conclusions* (for drawing conclusions *justly*) from given premises, could never have caused the domain of facts to be invaded," &c. &c. and he concludes with his *grand discovery*, that I ought to have said "false rea-

oning;" which I deny, the "false reasoning" being *his* property, not *mine*. Although this unfortunate writer may have Johnson's dictionary at his side, yet even with such "creditable authority" *against him*, (for the case is so) he will upon more mature consideration, scarcely venture to deny that the ancients might have *drawn conclusions justly from an incomplete number of facts*; their premises, however, viz. *the facts*, being *insufficient*, the results at which they arrived might, and probably would, also be *imperfect*. But, notwithstanding this, the *reasoning*, by means of which they did arrive at *imperfect results* from *imperfect premises*, might be *correct*.

I shall next notice discovery the second, which the phrenologist has made in the errors of my former paper, the discovery relating to memory. Before *this* phrenologist composed his profound article, I was very well aware that Mackenzie, in his "Illustrations of Phrenology," 1820, had stated that each faculty perceives, conceives, imagines, and remembers, in a manner peculiar to itself. At one part of page 245, No. 7, the phrenologist seems inclined to intimate that the duration of impressions is owing to the acuteness of *our senses*, and then, lower down on the same page, that it is owing to the susceptibility of the *faculties* to receive the impressions. I will, however, examine one or two of the intellectual faculties which, according to phrenology, memory is more especially concerned. Some of these faculties, all of which phrenology says are *innate*, bear the names of arts and sciences of *human invention*, as music, language, &c. while others are labelled with terms appropriated to *qualities or ideas*, as time, number, order, size, weight, &c. &c. and several of them *cannot* be distinguished from each other by any *real difference* in their functions, but merely by their *distinct applications* to *different objects*, while performing the same functions.

When we remember the *words of a language*, and the parts of a *numerical series*, the *same* faculty performs the *same* functions, but only in relation to *different objects*: in the one case, it is employed about the relation among the words and ideas of sentences; in the other case, it is employed about the relation among qualities and numbers; and it is the *same* faculty which enables us to do so, in either case, in a certain *order*. Surely it might have been expected that even a phrenologist would not have ventured to attribute to the idea of the *size* (or the *distance between the extremities*) of one body, an origin *different* from that of the idea of the *distance between the extremities* of two separate bodies; and yet that such is the case may be seen by examining the descriptions of the organs, &c. of "locality" and size." A protuberance in the middle of the forehead (the "locality" of Spurzheim, and the organ of "space" of Gall) produces "local memory"—"a propensity to travel"—"judges of symmetry"—"makes the landscape painter"—"gives notions of perspective"—*measures space and distance*," &c. &c. "Locality, therefore, will do admirably well to *measure the distance between the ends of separate bodies*; but it having also a great many other things to do, these profound persons, the phrenologists, have been unwilling, in their great mercy, to burthen the said "locality" too much; and in consequence of such, their great mercy, they have assigned to another organ, "size," the task of *measuring the distance between the ends of the same body*.

To proceed: the next thing for consideration is, "the boundaries of the distinct organs." This unfortunate says, page 245, "phrenologists have not ventured to describe the boundaries of each organ;" and he thus hopes to evade a difficulty which he knows to be insurmountable. But *his assertion* is directly and flatly contradicted by the maps and busts of the human head, *published by authority* of the great phrenologist himself, Spurzheim; for in these maps and busts the boundaries of each organ are carefully delineated. If phrenologists cannot find out, or rather *make*, in the structure of the brain, boundaries for each organ, *corresponding with those* so carefully delineated on the *exterior* of the head, it only affords an additional instance of the gross deception practised by them in support of their juggling science. Between one of these *supposed* organs of the brain and another there is no apparent difference of organization—no actual, no visible separation of parts. We may certainly *suppose* that there exists an invisible separation between them, but there is a strong presumption founded, as well on reason as on observation, against such a supposition. "The evidence of our senses, which assures us (as far as such evidence can assure us) that the brain really does

not consist of a number of these separate organs, is *direct*, and cannot, therefore, be overturned by any *indirect* inference from other observations." As, however, this writer evidently felt some doubts about the *value* of his assertion, he tries hard to get out of the scrape in another way; and what that way is I shall now shew. Because he *cannot prove* (as he reluctantly confesses) that *his organs* are distinct and separate ones, although each is the residence of a distinct and separate faculty, or *vita propria*, he resorts to this comfortable logic. At page 245, he states it to be impossible to ascertain, by *means of our senses*, where two of these organs, possessing different functions, join. But, of course, this is but a trifle to the phrenologist, seeing that there are numerous other impossible things in this world, and *one* of these he then brings forward to shelter his own. He says, "the spinal chord is a part of marked distinctions as to its functions," but "no one will be hardy enough to say, that he can point out where the anterior fibres of motion join the posterior fibres of sensation in this structure." So that if *this phrenologist* be asked to point out the difference between an organ productive of "benevolence," and an organ productive of "murder," he objects to an inquirer so troublesome, and says, do you first tell me the difference between a "fibre of motion," and a "fibre of sensation," and then, but not till then, &c. &c. thus sapiently removing from his own shoulders the "onus probandi," and no doubt very thankful at being so easily freed from it. One who writes about the "nervous system" ought to have known that his parallel between *his organs* and the "spinal chord," is only one of *words*; but I cannot pause over this part of my subject any longer, something much better being before me. Dissatisfied with the help which he has derived from the spine, he turns for more assistance to the eye; and here he has made a discovery which ought to immortalize his name, were it but known. To do justice to him, I must again use his own words, and they ought to be printed not only in capitals, but even in letters of gold:—"the retina possesses different and distinct perceptions," and moreover, "some provision in the structure itself to produce these effects." This is at page 246. Hitherto men have taught, as it now appears erroneously, that *all* perceptions have their seat in the brain, but never in the nerves. *Mais nous avons changes tout cela*, for this great master boldly declares that the "retina possesses different and distinct perceptions," and even some provision in its structure to produce these effects, viz. "the perceptions." A necessary consequence of this invaluable discovery is, that a person ought to have perceptions of different objects as clear and distinct without *brains* as with *them*. That such may be the case with "this phrenologist," I can very readily believe; indeed, that his modicum of brains is very small, he has given good proof, however much his own faculty of self-love may have led him to think otherwise. It must be remembered, that the above *discovery* was made in order to afford some support to the opinions of a phrenologist. What can be the state of a cause requiring *such* support?

Next comes a *learned* account of the kidney, inserted in place of argument; and then the writer's regret that he cannot go on with the other objections to phrenology; for he remarks, that if he did, his arguments would not be read, in which opinion I am inclined to think no one will differ from him. Notwithstanding, however, his regret, he *does* "go on" with one more "objection," as it affords him another opportunity to misrepresent wilfully his opponent's words. What I stated was this:—"The desire of self-preservation, variously modified or complicated, becomes, at one time self-love, at another, the desire of domination." But this was too plain and simple to answer the purposes of *this phrenologist*; and what, therefore, does he make of it? At page 247 he says, "we (the phrenologist) should suppose that if self-preservation *originated* the desire of domination, then *all* animals possessing the former in an eminent degree ought, as a natural consequence, to demonstrate the latter as an *effect* in a ratio to the former, *its*

* All possible credit should be given to my opponent for *not* having *discovered* an inaccuracy in the above sentence. My former communication having been prepared in some little haste, may, perhaps, serve as an excuse for the error. The passage ought to have stood thus:—"Self-love, variously modified or complicated, becomes, *at one time*, the desire of self-preservation, *at another*, the desire of domination.

cause." No one but a phrenologist would have ventured upon a perversion of language so flagrant as this, as detection was inevitable. In the above precious sentence, *his reasoning* is in exact accordance with the doctrines of phrenologists, who consider human beings and animals as so many automata, or machines; whilst, on the contrary, those whose minds are unshackled by theory, think that the actions of their fellow-creatures *may be* influenced by circumstances.

I recommend all who feel any interest about phrenology, to read the long sentence at page 247, in order that they may become acquainted with the *truth* and *impartiality* with which a phrenologist can state the objections of his opponents, when unable to deny or controvert them. The conclusion also of this part of his "paper" is "delectable." He wishes to "invite discussion," but fearful, I suppose, lest his invitation should be accepted, in the same breath he deprecates it, and begs for peace.

As this writer refers, at page 248, to the "extensive collection of *facts* and *conclusions* contained in the works of Gall, Spurzheim, and others," it will not be amiss to exhibit some of these said facts, &c.; and, in the first place, here are some of the *facts* and *conclusions* of Gall.

"Dr. Gall observed in animals which have a great propensity to elevated situations, as in the chamois and wild goat, a protuberance, which he identifies with the organ that in mankind produces *pride* and *haughtiness*. One variety of rats lives in canals, cellars, and the lower parts of houses, another dwells in hay-lofts. The difference of their organizations is *very sensible*. Now the place where both organs are situated, viz. the organ of *self-love* in man, and the instinct of *physical height* in animals, Dr. Gall thinks are in the same place of the head. He supports his opinion by the natural expressions by which the sentiment of pride is manifested; that is, *the mimicry of this faculty is allied with physical elevation*. From their earliest infancy, proud children are pleased with mounting upon chairs in order to be upon a level with adult persons. Adults of little stature often do the same, *id est*, mount upon chairs, in order to gratify their self-love. Proud persons keep their bodies upright, their gait is haughty. In general, all expressions of *pride* and *superiority* are combined with some *physical elevation*. Kings and emperors sit upon elevated thrones; is it then surprising that the same organ presides over *physical* and *moral* elevations, if there be so many relations between them?"

This quotation is from one of the works of Dr. Spurzheim: to comment upon it is almost an act of supererogation. However, the *facts* and the *conclusions* stand thus:—Because "proud children mount upon chairs," and "kings and emperors sit upon elevated thrones," therefore they must have an organ in common with rats "who live in hay-lofts." It is tolerably clear that no common difficulty can appal the stout hearts of the phrenologists; and although Dr. Gall could swallow the above almost without exertion, yet (most wonderful!) this morsel was really too large for Dr. Spurzheim, and some of his disciples in this country; and, consequently, they decline offering it to their gaping admirers, fearing, and not without reason, that its effects might be fatal.

"Dr. Gall observed a distinct protuberance on the posterior part of the skulls of women, and in comparing the skulls in his collection, he found a similar elevation in the skulls of children, and on those of monkeys; consequently, it was necessary to point out a faculty common to them all. During five years, he was occasionally occupied with this consideration. He was in the habit of suggesting his difficulty relative to this protuberance to his auditors, and a clergyman who attended him observed, that monkeys have much attachment to their offspring. Gall examined this idea; in fine, he found that this protuberance, which is situated immediately above that of physical love, or amateness, corresponds with the general protuberance of the occiput, and is the organ of philoprogenitiveness."

This passage belongs to Dr. Spurzheim, and is well deserving of a few remarks. Because monkeys, women, and children, have a protuberance on the posterior part of their skulls," it was "consequently necessary to point out a faculty common to them all;" and this faculty, which is common to monkeys, women, and children, is the love of their offspring. So that this "learned Theban," instead of erecting his theory upon the fact, actually attempts to prove the very existence of the fact itself by the abstract probability of his theory. Moreover, he does

not say that *all adult* people possess the faculty of loving their offspring, but only the *women*. Though, why the phrenologist should bestow this faculty of *loving their offspring* upon the *male children* (which is done by implication) when it can be of no possible use, and why he should capriciously withdraw it from the *male adult*, no one, I suspect, but the phrenologist himself, can explain.

It is said by Dr. Spurzheim, that the organ of "constructiveness," or of a propensity to build, is found in "mechanicians," "architects," "sculptors," "painters," "milliners," "lock-makers," "watch-makers," "cabinet-makers," "joiners," "turners," and "field-mice." If the *same* protuberance be thus made a common measure for the most *heteroclit* qualities, it must cease, practically, to be a criterion with regard to any. Suppose two persons, of the most opposite characters in every respect, happen to have, however, a similar peculiarity in the shape of some particular part of the skull, still, provided only that one be a *great mathematician*, and the other a *tasteful milliner*, or one an *excellent painter*, and the other a *good locksmith*, the frenzied directly exclaim that they had one protuberance in common, and that, therefore, their theory stands good. And it may be made to stand good even in worse cases than these, by merely adopting the very obvious artifice of *loosening* the meaning of a word; so that it may enable the phrenologists to make an organ serve a vast variety of purposes, and accommodate numerous very dissimilar qualities. To all indeed it must be evident, that we are by no means to suppose that each faculty of the phrenologists has one determinate office, and that we can always attribute to it, without any danger of mistake, the particular feelings and actions which are said to result from its operation. Such, in fact, is the uncertainty with respect to the functions of these supposed faculties, that, in numerous instances, not only the same actions but even the same feelings may be ascribed to many of them indifferently. Murder, or the act of killing, may be attributed with the same degree of plausibility, to destructiveness, to combativeness, to a deficiency of benevolence, to a deficiency of cautiousness, and even to covetiveness or amativeness. "Combativeness," says the phrenologist, "gives courage;" and "cautiousness gives fear;" therefore defect of cautiousness gives courage also. When a person shews himself by his acts resolutely determined to gain any object, such acts may be said to arise either from the faculty which is thought to point especially to the object, as amativeness, or from the more comprehensive, and to phrenologists invaluable, faculty of firmness. It is difficult for those, devoid of all theory, to trace actions to their true sources in the mind;—to the phrenologist, with such a multiplicity of possible agents, it must be nearly impossible. Still, however, with this great advantage of ascribing actions first to one faculty, and, if the corresponding organ should not be in a fit state, then to another and another, and so on almost *ad libitum*, surely no one can be much surprised, that the results of observations made by phrenologists, however unsatisfactory to a rational mind, should occasionally be successful in the degree which they, in the plenitude of their wisdom, may have deemed requisite. Nor need it excite wonder, that, employing as they do, their chief attention in comparing "manifestations with developments," phrenologists should sometimes appear very fortunate in the discovery of "correspondences between them;" so fortunate, indeed, as to rival even the common fortune-tellers themselves in the astonishment which they are able to excite in the minds of the superficial.

REVIEW.

OUTLINES OF PRACTICAL EDUCATION; or a brief Statement of the Course of Elementary, Mathematical, Classical, and Philosophical Studies, pursued by his own Pupils, by James Butler. London, published by Hamilton, Adams, and Co. and B. Hudson, Birmingham.

THERE is perhaps no province of human industry which is more commendable, or which requires more extensive accomplishments than the business of education. He who would excel as

an instructor of youth, must not only possess ample stores of appropriate knowledge, but have such an acquaintance with the various powers, dispositions, and susceptibilities of the human mind in general, and of his pupils in particular, as will enable him by co-operating with nature, like a skilful pilot, to make every current and impulse of the mind subservient to his purpose. When we consider the short space of time usually allotted to academical instruction, during which those moral and intellectual habits are to be acquired, which shall impart the peculiar bias and complexion of the mind through subsequent life, we entertain no low estimate of the talents requisite in a teacher; and in this respect are impressed with no common concern, when we daily witness the indifference of parents to the qualifications of the individuals to whom they entrust their children. Of the majority of common schools, how justly may it be said that their most valuable end is to keep the pupil "out of further mischief." Such is the disgust usually acquired at school towards the pursuit of knowledge, and so easy is the transition from academical studies to the tumultuous pleasures and thrilling hilarities of youth, that Horace, even in his day observed,—

*"Imberbis juvenis, tandem custode remoto,
Gaudet equis, canibusque, et apici gramine campi."*

The writer of the work before us appears to proceed upon a deep conviction, that this is the radical evil of common education. He justly considers the co-operation of the pupil,—arising from the pre-occupation of the powers of his mind, and of the various associations from which he derives pleasure, the only effectual means of inducing those mental habits, which, as they are dependent on the will of the individual, must necessarily follow the current of the predispositions and sympathies of the mind. He maintains, that the success of the tutor depends entirely on the disposition for personal improvement, which he can inspire in the mind of the pupil. His remarks on this subject are worthy of attention.

On the influence which the personal qualities of the tutor will exert on the mind of the pupil, the author observes,—

"In the attempt to influence his pupils to direct their attention uniformly to the great objects of personal improvement, it is incumbent on every tutor, to cultivate in his own mind the qualities that inspire affection and respect.—His character and behaviour will exert an influence upon them, either attractive or repellant, not only in reference to himself, but to the several objects of intellectual and moral improvement. He must, in order to do the greatest possible good to his pupils, be an example, and give in all his conduct, a practical manifestation of the results of that improvement which he wishes them to realize. Thus every word he says will have all the efficacy that can be derived from the most powerful resources of personal influence; his opinions will become rules of action; and his wishes a sufficient motive for every degree of exertion."

In another place he further remarks,—

"It is the duty and interest of every parent to make himself acquainted with the mind and principles of the person under whose care he places his children; to examine the methods of intellectual and moral discipline; and to inspire in the minds of his children the respect which he considers justly due. It is also incumbent on every teacher to merit the highest degree of confidence; to maintain,

as far as possible, that mutual esteem, which no youth can observe, without a corresponding impression of esteem towards his tutor. In the treatment of his own pupils, the author of this work wishes to divest them of all the vulgar and unpleasing associations too frequently attached to the mere name of a school-master; to inspire their confidence in his sincere wishes to promote their permanent welfare; to make them feel themselves under the superintendence of a friend; and to obtain, by a mild and judicious discipline, the respect and obedience, which severity very frequently fails to acquire."

We have often been powerfully reminded of the analogy between medical empiricism and various all-comprehensive systems of popular instruction. The empiric knowing that in all diseases there are certain necessary conditions, adapts his nostrum to these sweeping characteristics; while the skilful physician, descending into a careful and minute analysis of the particular case, assigns the disease to its respective class, and marks with discrimination those characteristic differences which demand a peculiar mode of treatment. It is thus, in the business of education, that the tutor discarding general systems, further than their precise point of application, labours to acquaint himself with the various dispositions and peculiarities of each individual mind, so as to apply to every pupil a specific and appropriate discipline.

"Every mode of treatment (he says) should be adapted to the pupils as individuals. To suppose that uniformity of plan will best secure the greatest sum of advantage to each, is to overlook some of the most striking facts in the operation of the principles of the human mind. Diversity of disposition, of habit, of susceptibility, and of previous education, render it impossible for any man to assert that one method, however judicious it may be, in some cases, is adapted to every pupil. The influences which operate powerfully upon one, may have a contrary effect upon another: a multitude of circumstances, over which we have no control, will always modify the effect of general laws. We do not deny that there are some general feelings which may be made prominent in the system:—emulation, for example, may be inspired as a feeling which will operate, more or less, on every mind:—but in the more private treatment, in legislation for circumstances which come under notice in the business of every day, there must be a deviation from the uniformity of general law, to a mode of treatment suited to the individual.

"There should be general laws, we mean laws that should operate upon all, but they should be founded on principles and facts of the human mind which are common to all.

"Uniformity in methods of punishment, we consider objectionable on the same ground, that diversity of character modifies the effect. There are degrees of hardihood in delinquency which require a corresponding modification of treatment; not only as to the degree of punishment, but as to the nature of the punishment itself. Peculiar susceptibilities call for peculiar discipline: expostulation answers in one case; affectionate counsel and private appeals succeed in another: while in a third, a more desperate remedy is required, correspondent to the violence of the disorder. In every case, as far as it is consistent with the general good, there should, we imagine, be an accommodation of treatment to the peculiar constitution of the mind of the pupil."

The progress of mental improvement is thus determined by our author,—

"We are accustomed to judge of the progress of education in our pupils, by noticing the various indications of the nature of their mental operations. When we observe that they advance in the precision and accuracy with which they express their ideas;—in the correctness with which they reason;—in the good sense of the questions which they ask;—in the number of observations they make on facts and circumstances,—and in the quality of the ideas they remem-

ber, we conclude that a progression in mental improvement is realized. But indications like these, are not so palpable to common observation, as large stores, dealt gratuitously from the memory; there laid up, indeed, by necessity, at the expense of every other power of the mind. The tutor who will take the former rule of judgment, and aim only at such results, must risk his reputation and interest with many individuals:—it is, however, confidently to be expected that the progress of intelligence will finally award him an approval and support, correspondent to the meritoriousness of his exertions. Early distinction may gratify; but when it is obtained by forced and artificial qualifications, it is never to be considered as the promise of future eminence; it may rather interrupt the attainment of those qualities, which give to character its sterling value and weight in society."

Upon the whole, this work consists of a brief statement of general principles, and a detail of practical methods of intellectual education. We regret that our limits will not allow us to give more than a few extracts: we, therefore, refer the reader to the work itself. The various authorities which the author has consulted, his judicious adoption of whatever coincides with his own views, and the truly original yet correct notions he has advanced, justly entitle this treatise to rank among the first works on education. In his disquisitions he is speculative without error, practical without empiricism, novel without paradox. In a word, we shall feel greatly surprised if this interesting work fail to exalt the writer, in the public estimation, both with respect to his professional qualifications, his metaphysical acumen, and his philosophical research.

Room

THE BIRMINGHAM LOOKER-ON.

THE "Birmingham Independent" of Tuesday, June 3d, has honoured us with various abusive epithets which we shall not stain our pages by repeating. It seems the article inserted in our number for April on the Birmingham Improvement Bill has excited the Editor's ire. We stated that a considerable portion of the meeting were "under the excitement of *inflammatory* hand-bills." The "Birmingham Independent" thinks that we should have substituted *rational* for *inflammatory* hand-bills. Let our readers judge from the following extract from one:—"Rate-payers unless you do your duty to yourselves on this occasion, *you will be loaded like beasts of burden, and trampled on like slaves.*"

If there be among the readers of the *Independent* a man, woman, or child above the rank of an idiot, and such a one will say that this is a rational sentence, we will admit ourselves the venal scribe this Independent charges us to be. Conceiving, however, that it was a direct appeal to the passions of the unthinking, calculated to produce no other feeling than that of ill-will and prejudice against the Commissioners, we designated it as inflammatory, and shall continue to do so, notwithstanding the abuse which has been heaped upon us.

The article we wrote is a concise, but, as far as it goes, a strictly impartial account of the meeting, and we can tell the Editor of the *Independent* that we care as little for pleasing the Commissioners as he does, and would as fearlessly support and maintain the just rights of our fellow-parishioners, though we will not, like this Editor, descend to abuse and vilify all who happen to differ from us in judgment. The fact is, the *Independent* Editor and Publisher of the "Birmingham Independent" wanted, as every good shop-keeper would, to have the market-house opposite his own door, and because this *sapient* whim could not be gratified, he, like a spoil'd child, stamps his feet at the Commissioners, abuses every one that comes in his way, and, amongst others, vents his rage upon us, because we call his *stuff* inflammatory.—Poor wretch !!!

Drake

THE DRAMA.

"Now we'll mark the play."

TEASING MADE EASY.

A NEW comedy and tragedy, together with one or two melodramas, have been brought out since our last. The first, *Teasing Made Easy*, is a lively, and we may truly add, a sterling comedy, although not sufficiently novel in its plot to induce us to say more of it than that it ranks among the best of those produced within the last two or three years. It was acted here for the purpose of enabling Mr. Wilkinson to give us the *ne plus ultra* of his abilities in the character of *Peter Pastoral* in search of "nature as she is." We think this the best part he played during his sojourn with us, though it is by no means his *chef d'œuvre*; and we chiefly attribute his want of success in drawing full houses to his having unadvisedly undertaken those characters which Liston has been accustomed to play here, and in which any other actor is sure to fail. Wilkinson's *forte* lies altogether in low comedy: his buffoons are complete failures. In *Robin Roughhead*, (*Fortune's Frolic*) and the whole race of cunning rustics, he is inimitable; but when he attempts such a part as *Billy Lackaday* (*Sweethearts and Wives*) he is out of his element, for there is nothing of simplicity in any thing he does: he cannot perform any thing out of nature. In speaking of the acting of this comedy we may add, that it enabled us to judge of the strength of our company in this department, in doing which we pronounce it much more effective than for tragedy. We know of but two actors (Barton and Stuart) and one actress (Miss Huddart) that are at all adapted for the latter.—We would advise Mr. Brunton not to attempt tragedy; a good comedian and a good tragedian never did nor never will exist together in one person: he has long held a respectable rank in genteel comedy. We have already, notwithstanding the short space of time that has elapsed since our theatre opened, had ample evi-

dence that he is still in full vigour, and if kept to his proper line of business cannot fail to please. His *Glowworm* (*Teasing Made Easy*) was full of good point; it had all the buoyancy of vivacity without its vulgarity. The other male performers that formed the *dramatis personæ* of this play can scarcely be commented on individually; the secondary characters of a comedy, as in the present instance, generally require nothing more than to be dressed well, and played with spirit. Of the ladies, Miss Jervis, as *Miss Manley*, had to sustain the most prominent part. There are some defects in her acting, yet she possesses greater versatility of talent than any other actress on our stage, being capable of performing every line of business respectably, but in low comedy she is exceedingly clever: she also sings prettily, and with taste; her voice, however, is not powerful, scarcely being able to reach A. leger line. She threw unusual spirit into this part, which greatly contributed to the success of the evening's amusement. Miss Middleton was genteel and modest in *Julia*, and Mrs. Southey was particularly humorous and noisy in *Mrs. Teaser*. We cannot say all we could wish upon the others, so rather than not give them their full desert we will leave them alone.

THE SERF.

This tragedy has also been produced at our theatre; its composition displays no ordinary power, but then the misfortune is, we cannot call it our own, for it is translated from the German. There is a want of incident in the plot, and the conclusion is unsatisfactory; and with the exception of one character, *Ossip*, there is little scope for strong and deep emotion. The part of *Vladimir* is far from successful: he wants the bold and decisive villainy that his actions entitle him to, which in some sort atones for the unnatural compound of qualities which make up his unaccountable character.

The plot of this play has been given in most of the newspapers, and though it exhibits many defects, shews decided marks of genius. The scene in which *Vladimir* taunts his brother *Isidor* with being his slave, is wrought up with great power, and gave scope to Mr. Barton and Mr. Brunton for some vigorous acting, though we cannot say much for the conception either of these gentlemen evinced of their characters. With regard to the former, he seemed at a loss throughout, and the latter was totally out of his line. Stuart went through the part of *Ossip* with great discretion, and was the only attraction in the whole play. *Olga* gave Miss Huddart but little to do, and that little she did well.

MR. WILKINSON'S BENEFIT.

We patronized this gentleman's benefit, and were sorry to see so poor an audience. Mr. Wilkinson, however, mistook the feelings of the town if he supposed "Trotting along the road, mounted on

a real ass," would produce a bumper. The *Brums* are not quite so destitute of taste as this comes to, and the lesson Oxberry had some years ago, when he exhibited the same foolish appearance, ought not to have been entirely thrown away. These follies are sufficient to drive away the respectable part of an audience, without being attractive enough to draw favour from the *gods*.

Five acts of tragedies and comedies were produced, and we shall mention them in the order they were enacted.

HAMLET, ACT THE THIRD.

This was very poorly done. The actors were badly dressed, not being disposed, we presume, to trouble themselves with much preparation for a single act. Mr. Barton's *Hamlet* was not by any means equal to his *Macbeth*. In the scene with the *Queen*, his mother, his voice was rough and cracked—his gesticulation violent, and the expression which he at times threw into his countenance bordered on grimace. These faults chiefly arise, as it seems to us, from physical disability; and though undoubtedly a man of talent, we question if he has the requisites for a great actor. The *Queen* was not suited to Miss Jervis, and we were sorry to see her placed in such a character. Her laughing eye too plainly told that tragedy is not her *forte*.

LORD OF THE MANOR, ACT THE THIRD.

We cannot say much for this either. Mr. Brunton's *Young Contrast* was a *contrast* too old by many a day; and when the finicking fop that should be is represented by a square-built staid gentleman, of we don't know how old; and the "thumping" *Mrs. Moll Flaggon* by a gentleman ever so "tiny," it may be very clever, but it is not in keeping. The "tiny" *Mrs. Flaggon* may pull about the "thumping" Mr. Contrast; but one wonders how the plague she contrives to do it. The fact is, Mr. Brunton does not make a gentleman fop—he has neither the figure nor the voice of a "chamberer." Besides which we have seen our favourite Montague play this part, and he plays it admirably: in his hands *Young Contrast* becomes the *ne plus ultra* of coxcombs, the prince of fops, and the emperor of foolery. We recollect that our friend Dobbs was the *Moll Flaggon*—and a capital rosy-faced, grinning, laughing drunken beast he made of her. The *Moll Flaggon* of Mr. Wilkinson was the most sober, steady old woman we ever saw, and about as much like the *Moll Flaggon* of the piece as *Dennis Brulgruddery* is to *Hamlet*, or the drunken gipsy we have just seen fighting in the New Inkleys is to the accomplished Miss H——. The best *Moll Flaggon* we ever saw was Mr. Bannister's, and we shall not soon forget the air with which she asks the justice for a chaste salute, or her—

"Here's treatment for one of the fair sex."

Miss Jervis's *Peggy* was capital. Henry's *Trumore* was respectable: this gentleman seems all flutter and agitation when he speaks,

but let the music play, and he is in perfect self-possession. He is evidently new to the stage, and his appearance is so prepossessing that we incline to think he may make a good actor: his articulation is, however, very indistinct, and his voice in some parts of his singing rough and unpleasant.

THE DRAMATIST, ACT THE FOURTH.

This will do, Mr. Brunton. Your *Vapid* was capital, and this is saying a great deal after having seen your friend Elliston play the character. Gardner threw the proper degree of stupidity into his *Peter*. Mr. Wilton, as *Lord Scratch*, was well dressed, and the rest managed to "come up to the scratch" too.

OTHELLO, ACT THE THIRD.

We never saw this scene better acted since we last saw Mr. Kean play the *Moor*, and we have seen some that are called "stars" since that time. We don't know who to praise most—Mr. Barton's *Othello*, Mr. Stuart's *Iago*, or Miss Huddart's *Desdemona*. Miss Huddart really looked bewitching,—

"Though I did hear a quizzer
Quite longing to hiss her;
While I long'd to kiss her,
—A pleasanter lot."

Mr. Stuart's personation of *Iago* is a "palpable hit," and will take some time or other, or we are no conjurors. Mr. Barton's *Othello* was exceedingly clever. There was, however, a new feature there,—

The Moor was black,
But his Nose was white.

We are, however, not unfriendly to *new things*. We like new potatoes—new milk—new plays, and new readings—but they should be *new*. We suspect that Mr. Barton has been copying from some of our Bilston friends; we were at the Level Ironworks a while ago, and we saw just such another face. This is, however,

"Holding the mirror up to nature,"

and is deserving the best thanks of the public. Nevertheless, we hope to see *Othello* enacted very soon with *Othello's* face properly blacked, and *Iago's* breeches cleaned with "Smith's Scouring Drops." Even our friend *Cassio's* (Mr. Selby's) brains seemed to have thriven since we saw him last, and Miss Honey was especial good as *Emilia*.

Other good things were played this evening, some of which we missed, although we waited patiently until near twelve o'clock. These late hours neither suit our health or our business, and should be avoided by the Manager as much as possible.

FINIS.

Drake

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